

TORTURE OF KOREAN GIRLS BY JAPANESE REVEALED BY LADY IN AMAZING STORY

Missionary Returns To Shanghai With Startling Tale Of Brutal
Treatment Of School Girls By Police, Gendarmes And Soldiers

Shanghai, Nov. 12. — Cruelties and indignities to which Korean young girls have been subjected by the Japanese as a result of the students demonstrations for independence have been revealed to The China Press by a lady missionary who has returned to Shanghai after making a thorough and painstaking investigation of the situation in Korea. The lady's name, for obvious reasons, must be withheld but her standing is such that the authenticity of her statements and of the documents she holds is not to be questioned.

An amazing and appalling condition of affairs, unequalled since the Dark Ages, exists in Korea today according to the report made by the missionary. Young girls of highest moral character and of exceptional attainments have been thrown into prison, subjected to unspeakable indignities and, in some instances, so frightfully mistreated that they are now mental and physical wrecks.

But, the lady avers, the spirit of independence has taken such a firm grip on the hearts of the oppressed people that they offer themselves willingly as martyrs on the altar of freedom, and, most marvelous of all, seem to have wholly lost their former abject fear of the gendarmes and soldiers. Unarmed but unalraid, she says, for the first time since their nation was seized by the Japanese, the Koreans are voicing their prayer for freedom and hurling their defiance into the teeth of their armed militaristic oppressors.

Concealing The Truth

On the authority of high Japanese officials, she shows that reports accrediting missionaries and other Christians with having instigated the demonstrations are without foundation on fact and charges that they were merely propaganda of the Japanese in an attempt to conceal the truth that the whole nation has arisen in a demand for independence.

Documents presented by the missionary include transcripts of

wrapped with hempen twine. And the picture of horror, worse even than that of the Spanish Inquisition, is painted in slashing strokes with descriptions of prisoners suspended by cords tied to their fingers, bamboo splinters driven into the flesh between the joints of the fingers, arms and legs, of limbs twisted out of their natural position and sufferers compelled to stand for hours in a painful pose.

These, and many more forms of torture, the missionary describes as penalties inflicted on Koreans whose only offense was a protest against the enslavement of their nation. Some of the allegations are unbelievable.

Telling of the imprisonment and abuse of the girl students, the missionary said:

Unmentionable Tortures

"These girls, Korean Christian young women, teachers and high school students who in an outburst of patriotic fervor unwisely left their schools against the protests of teachers to shout 'Long Live Korea, Independence forever!' or perhaps wave a Korean flag, engaged in a movement similar to the Shanghai students strike. They were just about as native, exuberant and unsophisticated as their Chinese sisters.

"I saw a number of them while in Chosen, pretty, loveable, innocent high school girls who could, perhaps, write an English essay, play an easy Beethoven sonata, sing in the choir or lead a Christian Endeavor meeting.

"Yet these victims of over-enthusiastic patriotism suffered most abominable, unmentionable tortures at the hands of brutal Japanese gendarmes and soldiers. Is it any wonder that one pastor's daughter became insane as a climax of the torture?

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Weather:—Cloudy, with slight rainfall, fair for a time.

SUNDAY, NOVEMBER 23, 1919.

KOREAN MALCONTENTS ABROAD.

The *Chosen Shimbum* publishes a message from Tokyo to the effect that the real difficulty of the administration of Chosen lies not in winning the hearts of the Koreans at home, but in suitably controlling Koreans living outside her boundaries. According to a rough estimate made, there are at present some one million Koreans abroad, the majority of whom live in Manchuria, numbering between 600,000 to 700,000. Others live in Siberia, China, the Straits Settlements, Hawaii, America, and other places. Of all these places, Shanghai is the hot-bed of dangerous thoughts for Koreans. Of course not all the Koreans abroad are opposed to the Japanese rule in Chosen, but it is a regrettable fact that most of them have no proper knowledge of the régime in Chosen, and are accordingly inclined to be misled by lying remarks made about the Japanese administration by malcontents. Unless these Korean malcontents are properly controlled, it is rather next to impossible to settle the situation, no matter what good administration may be given at home. With this in view, it is reported that the authorities have now decided on the policy to be taken against them. The policy is, it is understood, to exercise a strict control over insubordinate Koreans living in foreign parts, after reaching an understanding with the local authorities thereanent, and to extend sufficient protection to law-abiding Koreans. As for Koreans in Manchuria, it is said that Baron Hayashi, Governor, holds the opinion that they must be given thorough protection inasmuch as they are Japanese subjects, and that occupation must be found for them as it is thought that they are restless because their livelihood is not assured to them. Baron Hayashi has exchanged views with the home Government anent this, and it is understood that a definite plan has already been decided upon.

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DEATH

Harman. On November 27 at her residence 159-B Bluff, Yokohama, Louisa Scott, widow of the late Charles D. Harman of the Pacific Mail S.S. Co., aged 83. The funeral will take place on Sunday at 3 p.m. from Christ Church, Yokohama.

TOKYO, SATURDAY, NOV. 29, 1919

Wisdom and Folly in Korea

The quickness with which Japan can correct mistakes was illustrated by the developments of her Korean policy this week. A dramatic turn of the kaleidoscope brought to Tokyo an emissary of the "provisional government" and the representative of the Government-General. Both had much the same mission. Mr. Lyuh came to state the case for independence and did so in a straightforward speech. Dr. Midzuno took the public, both foreign and Japanese, into the confidence of the authorities regarding the steps now being taken to give effect to Baron Saito's "charter of good government." The decision to allow Mr. Lyuh to appear in Tokyo and publicly expound his program of independence is an example of a quality the lack of which had been deplored by Dr. Berry a day or two earlier—imagination and a sense of the dramatic. By giving a leader of the "independents" freedom of speech in Tokyo and freedom to visit Korea and place his views before the authorities the Government showed itself conscious of the fact that the confidence of the Koreans must be won. That can only be done by convincing them that the Imperial Government is prepared to hear their complaints and redress them and that it seeks their co-operation in the work of governing the country. The summoning of representative Koreans to consult with the authorities on the necessary reforms of the administration was an important step in the right direction. It was quietly taken some weeks ago. The appearance of Mr. Lyuh is a sign that even extreme views will be listened to. The picture which he will take back is not that of a military administration, acting in its naturally arbitrary way and crushing out opposition by the methods which military men are trained to use, but of a civilian government which realizes that the welfare of the two countries is bound up together and which seeks to enlist the co-operation of the Koreans in the task of governing the peninsula.

Mr. Lyuh spoke out his simple creed quite frankly. Korea's movement for independence as he depicted it is part of a worldwide impulse—a national awakening which is right and natural and inevitable and which cannot in the long run be resisted. Asked to advance from principles to practice Mr. Lyuh was vague. His ideal evidently is a republic—"a democracy fashioned on the most approved principles, a government of the people, for the people, by the people." All of which is excellent but which overlooks the fact that government of the people, for the people, by the people is not an easy thing nor a thing of words but a standard towards which the most advanced peoples of the world are still laboriously struggling. Korea, only ten years ago, was in chaos of misery and misrule. Her people lacked not merely the advanced form of democratic government which Mr. Lyuh desires but such elementary things as impartial laws and ordinary security of life and property. There was not in all Asia a more incapable or a more corrupt government than that of Korea. How can we suppose that people with that past so recently behind them could at one step rise to democratic government "on the most approved principles?" Mr. Lyuh was equally cloudy regarding the international position of Korea. Korea had no foes, he said, China was extremely friendly to her; an understanding with Japan for mutual protection could be arranged. If these words mean anything practical they mean that Korea would like to make an alliance with Japan in virtue of which Japan would be responsible for the military protection of an advanced and inexperienced democracy over which she had no control. It is an unworkable, visionary scheme.

Unquestionably the best way to test political ideas of this sort is to have them freely discussed. Koreans who know the history of their own country will realize that they have nothing to gain by a plunge into experiments of the kind that the "provisional government" in the exercise of its irresponsibility is ready to at-

tempt. As a means of promoting the greatest happiness of the greatest number the advantage is all with the plans outlined by Dr. Midzuno. These effect real and immediate amelioration in the lot of the Korean people.

The galling discrimination between Koreans and Japanese in the government service is abolished. Posts are no longer reserved for Japanese only. The measures already taken appear only to affect the lower reaches of the service—headmasterships of the common schools were the posts mentioned by Dr. Midzuno—but a beginning cannot be an ending and the important thing is to admit the thin end of the wedge. Dr. Midzuno did not state whether the consultative assembly of 52 Koreans is to be continued but he reaffirmed the intention of the authorities to work towards a system of local self-government. Education is to be extended and greater facilities for higher education are to be provided. This is a most necessary reform. The financial difficulties, of course, are considerable; a country cannot be covered with schools for nothing, and Korea does not yet pay its way, but the present system by which one or two per cent of the population (the Japanese) get 50 per cent of the education is too dangerous. The program outlined by Dr. Midzuno is moderate enough—one elementary school for every three or four towns or villages—but it is an improvement on the present system. It should be realized that to withhold education from the Koreans while generously bestowing it on the Japanese immigrants is to provide them with a genuine grievance, and even financial difficulties should not be allowed to obstruct the need for conciliating the Koreans and gaining their confidence. The steps which have been taken to simplify the regulations under which the people live will remove many causes of irritation. The police have been brought entirely under civil control, a change which will naturally lead to the abandonment of many of the pettifoggery practices which the military gendarmes were instructed to regard as essential parts of their duty. It is to be hoped that the senseless practice of maintaining a police censorship on the churches will be dropped and that policemen will not in future think it necessary to treat Korean Christians as if they were a sort of Bolsheviks.

The Japanese administration of the peninsula is handicapped by the stupid repressions of the old regime and bad memories of the spring of 1919 will linger for years. The wise and overdue decision to abolish the "paddle," however, ensures that when Koreans remember the terrible days of the repression they will also recall that the instrument of torture from which they suffered has been swept away. The spirit which inspired floggings and shootings will also, let us hope be a thing of the past, and the Korean people, as their lot improves and as their individual prosperity advances under the security of Japanese law, will learn to look forward to a future in which they may march forward side by side with the Japanese people. As for Japan, her task if she would succeed in empire building is to hold out to the Koreans the hope of ultimate partnership in an empire of which both races may be proud and within which they may rise to new heights of Asian culture.

After this article had been written we received the communication from Dr. Frank W. Schofield which appears in our correspondence columns. There is nothing to be said except that if police officials are permitted to act in the manner described all the reforms outlined by Dr. Midzuno are useless and the Japanese people have to face the fact that across the Japan Sea they are making a nation of enemies. If such things go on in Korea Mr. Midzuno's speeches will seem in foreign countries to be a mere hoodwinking of the public. We believe that such an impression would be wrong. We believe that Dr. Midzuno is sincere and that the Imperial Government and the new Government-General of Korea do sincerely desire to administer Korea humanely and to gain the trust of the Korean people. But the obligation is on them to see that subordinates who violate the law and obstruct the policy of the Government by torturing Korean men and women are punished and removed from the public service. Japan's honor is affected by actions which make it appear that she has one policy in Tokyo and another in Seoul.

Vietnam's Sad Plight

Describing in the London Times Vietnam's fallen state, Major Hon. E. Stonor says: She has to beg coal of Teschen, feed her babies on condensed milk from Italy, look to the neighbouring Republic of Hungary for her bread and meat, and to a vindictive Rumania and an unwilling Poland for oil.

The Milk of Conductors' Kindness

A company of motorbus proprietors in New York has been inquiring into the percentage of courtesy among its conductors, and it now announces, that in 98 emergencies out of 100 its employees are models of tact and affability, while 1 1/2 per cent depart from amiability only under strong provocation.

A New Spirit

There is a new feeling and incentive permeating the rank and file of the working classes, writes a Richmond artisan in the London Times, and, providing good wages are obtainable, I am convinced that excellent results will accrue.

READERS IN COUNCIL

Torture in Korea: A Matter for Dr. Midzuno

I believe that a mild sensation was caused in Japan Proper, when a few days ago a Japanese citizen declared that he had been tortured while under police examination. It is seemed rather strange to the writer for the part of Japan in which I live torture is the very stronghold of the police system. During the last two months the torturers have been unusually busy, in some cases having to work over time. As the methods employed are rather interesting and possibly unknown to some of your readers I will briefly describe a case or two.

Case I. Mr. C. is an educated young man about 19 years of age. In July he was arrested in Pyeng Yang with a letter found in his possession which definitely involved him in the Korean Independence Movement. He was sent to jail, kept there about six weeks, given 90 blows and then released. In September he was again arrested and questioned with regard to the throwing of the bomb at Admiral Saito. The following is a brief summary of the methods used by the police in obtaining their evidence. The young man was seven times suspended from the ceiling by a cord tied around his wrists; his head was drawn back and tied to his hands, which had previously been securely tied behind him, on five occasions, plain water was poured into his nostrils off and on during a period of four days; for a further period of three days soup and water was substituted for the plain water; pepper tea was the final choice of the torturers, which was so severe in its reaction that the man became comatose. All these having failed the Japanese police now ordered the toe nails to be extracted. A Korean was handed the tweezers but refused and instead pulled a piece of flesh from the inner side of the small toe. The bleeding was profuse, which seemed to entirely the bloodthirsty appetite of the torturer.

Case II. Another young man aged about 18. He was charged with having printed the Independence News Paper which charge he readily admitted, but he refused to give information with regard to the other members of the newspaper organization. This man was beaten unconscious three times during six days and burnt with red hot irons once. When I saw him, he seemed to be a physical wreck. A few days ago I met a young lady who had been beaten so violently over the head that an abscess had formed in one ear. In addition to this her knee and hip joints had been twisted almost to the point of dislocation. She had of course been thoroughly spat upon, but one would hardly call that torture.

Such methods defeat their own ends, as most of the confessions made are false, with the result that more innocent people are captured, tortured and imprisoned.

Until the damnable policy of assimilation is changed, there will always be bayonets and bullets ready to silence the cry of Mansai, and pepper tea ready for the nostrils of the young patriot who defies the laws and publishes an independence newspaper. As there any morality in a policy which makes millions of people helpless, and at the best offers exile or jail for Koreans caught in the net, it can never succeed, because it is contrary to the law of nature, whose laws are never broken, but sometimes break the one who attempts to violate them.

FRANK W. SCHOFIELD.

Seoul, Korea, Nov. 21, 1919.

Japanese Observations on Socialists and Capitalists

To the Editor:

The social problem of the relation between the employers and employee appears to be the one most fraught with danger to our peaceful living. It has been many times in the past the source of widespread discord and disorder, and may in the future prove a danger to the public peace unless some remedy can be found.

If I were to lay out a program which I should consider the first step towards reform, I would say to laborers, Socialists and democrats: lay aside for one day your daily questions, unite upon some common sensible ground. Socialism would wipe out all class distinctions by compelling every man to work for a living, with the guarantee that he would receive the full product of his labor—pay, it would rob the owners. Where would a man's liberty come in if he was compelled to do that which he did not desire to do? There must be a tyrant somewhere to enforce such an edict. Freedom would then be dead.

I do not hesitate to say that in the making of a better sentiment upon social questions and conditions these laboring men constitute the most potent factor in Japan today. If I correctly understand they are intolerant, uncompromising and loquacious persons. One of the blackest blot on our civilization is labor hypocrisy.

I do not, however, appreciate narrow minded capitalists who hold on tenaciously to their own way even when it is not material to the fundamental principles of business. These capitalists, in their neighborhoods, are much discussed, and unfavorably.

But I have always tried to preserve a genuine respect for true gentleman-like capitalists, for they stand as leaders in great moral and social reforms. I doubt if there is a Socialist who has ever practised what he preached.

Y. OYAMA.

Yokohama, November 27, 1919.

Religion and Anarchy

To the Editor:

Mr. Kubota, Mayor of Yokohama, being much encouraged by Mr. Tokonami, the Minister for Home Affairs, invited representatives of three religions in Yokohama for consultation to remove the cause of social evil and to unify Japanese moral thought.

I regret to find that the famous Mayor has quite mistaken in his idea in regard to the "religion spirit." Religion, in the long run, is more injurious to a country like Japan than anarchy. The ordinary religious believer is brought up, on the religious part, much like the constructing of a dynamite bomb; the fuse hangs out ready to be fired by some religiousist, or to go off automatically, whenever the subject hears any fact offensive to religion. Religion is a bulldozing and grafting institution.

Anarchists are immediately arrested when they advocate violence. Similar conduct in religiousist or anarchist is lenient. Both would be "necessary before the fact" in event of crime, and

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PAGANISM vs. CHRISTIANITY

Mr. Newell Martin of Milford, Conn., has written the following communication to Senator George W. Norris which appeared in the Congressional Record of October 14th, 1919. Those who are Christians and lovers of fair play should read this article.

(Mr. Newell Martin is the son of Dr. Martin, who was President of the Imperial University in Peking, China. Dr. Martin was one of the most distinguished American citizens living in the Orient. Mr. Newell Martin was born in China, but now resides in Milford, Conn.)

To any Americans that are prejudiced against the use of torture as a means of religious persecution:

"For the Korean Christians no relief or remedy can be seen on this side of eternity. My prayer is that your hearts may be touched so that none of those that hear me may consent to the sin of giving over Chinese Christians to the tormentors. If you had lived during the rise of the Dutch Republic would you, for any political profit, great or small, have sold the Netherlands to the Spanish inquisition? In those days of manly faith and honor what English statesman could have debated, even in his mind, the expediency of so dark a treason?"

In this letter is nothing new. In his "Mastery of the Far East," and in his short, clear article in "Asia" for September Dr. Arthur Judson Brown has told how Japan already intimidates and degrades the Shantung Christians and from a certain little brown pamphlet are taken the few examples of persecution in Korea here given.

Nothing about Korea is here stated of my own knowledge. The Korean facts are all taken from that pamphlet and a letter dated July 9. That pamphlet (certain pages of which I shall refer to thus, "P. 30") is entitled "The Korean Situation: Authentic Accounts of Recent Events." The price is 25 cents. It was issued in August by the Commission on Relations with the Orient of the Federal Council of the Church of Christ in America, 105 East Twenty-second Street, New York City. The foreword is signed by William I. Haven, chairman, and Sidney L. Gulick, secretary. The latter is widely known as a powerful propagandist for Japan. So much of the pamphlet as is written by him and Dr. Haven shows an intense desire that the laity keep quiet and a deplorable eagerness to persuade us that butter will not melt in the mouth of a Japanese torturer. The pamphlet is, obviously, issued reluctantly, under pressure of persistent inquiry from missionaries and other Christians.

The statements of fact in that pamphlet are not like tales of atrocity told by refugees, in places of safety, against a distant enemy. They are statements made in secret, in the hope of bringing some sort of hope or relief. Both victim and reporting missionary are still in the awful grip of the oppressor. Neither can hope to profit by falsehood or exaggeration.

All American missionaries, indeed, have many times been sternly warned by their superiors that it will be worse for them if they mislead the home office by any

exaggeration or show sympathy with any opposition to authority.

Published with reluctance by an advocate of the Japanese Government, the statements of fact tucked away in that pamphlet have more than the weight of charges against that Government. They are the unwilling confessions of its friends.

The first five pages of that brown pamphlet make unintentionally a sinister and terrifying revelation of Japan's hidden hand in America.

The problem before Tokyo was:

(1) To blast Korea with a sudden flame of persecution, so that no crop of Christian weeds would ever make head again;

(2) To terrify so profoundly all Koreans and Chinese that prudent men would know without ever being told again that in Japanese colonies faith in a crucified Saviour leads straight to a martyr's crown; to heavenly glory, perhaps, but to certain earthly shame and ruin;

(3) To perfect this advertisement of her heathen power among her slaves before midnight; and

(4) To keep America and Paris ignorant of the Korean horrors.

Japan achieved these seemingly incompatible triumphs with a skill beyond imagination. She began by choking off such voices as the Japan Chronicle, the most potent English newspaper in Japan, by a rigid perfection of censorship. But how silence the angry murmuring Christians of San Francisco and New York? How to keep their murmurs from rising to a roar that might reach Paris over the heads of European censors?

Any American has cause for grave thought when he learns that all this was foreseen and provided for beforehand as carefully and completely as were the rawhides and hot irons that tore the flesh of faithful Christians.

Who knows by what magic or good luck or supernatural persuasiveness heathen Japan controls the time and manner of disseminating—no, of suppressing, in a "publicity" department of our own Christian missions—the most important missionary news since Diocletian's day? Hundreds of pages of facts had been brought through all peril with speed and secrecy to the Presbyterian and Methodist mission hoards. Published, those horrifying documents would have roused the most complacent priest of our city churches, the meanest deacon of us all, and the coldest of our politicians; and the persecutors would have been slowed up or inconvenienced; and Paris might

have denied their prayer for added power. A machinery, however, had been prepared beforehand, and according to plan, as the Japanese of Europe used to say, the unsuspecting Presbyterians and Methodists poured their facts into the "publicity" department of a "commission," the secretary of which is Dr. Sidney L. Gulick, famous for his eulogies of Japan, many of them entirely just. Those facts were hurried forever, then, in the office of a Japanophile enthusiast, who was not less determined than Tokyo to keep them from getting about among the Americans or getting to Paris. Dr. Gulick called in Japanese officials, who controlled and directed the obsequious whispers in which we Christians vented our fiery wrath. Month after month went by, and five months after the persecution broke out Dr. Gulick's "publicity" department, under pressure, reluctantly printed that brown pamphlet. To kill all possible interest in it he prefaced it with five pages of flattery of the Japanese Government and of advice to us to trust Apollyon to execute all necessary "reforms." Who wishes to read one single page of these atrocities when assured by Dr. Gulick in the "foreword" that a most efficient Government is doing what we pray for and that the mission boards themselves are content? God will not be content, nor will the Christians of California.

Perhaps you have not seen Japanese executioners. I have. July 6, 1919, was perhaps the very day on which Dr. Gulick was writing his misleading praise of Tokyo. Months before that day Dr. Gulick had begun prostrating us in respectful telegrams before the Mikado's throne. On July 6, in the capital city of Korea, a muscular Japanese executioner strips to his task again. The swordlike rawhide whistles through the air, and falls with sickening force across the bare flesh of a Christian student. After 10 cruel lashes, delivered with all his might, he is relieved by a second executioner for 10 more cuts; and then comes a third to give 10 more. On July 7, once more three executioners drive the rawhide with full force and swing into the very place that was torn and gashed yesterday. The boy is again dragged back to his jail. If you were he, lying there, waiting for the next day's torture, would you not pray for death? Or would you, perhaps, curse the day you became a Christian. Or, if you knew whose secret hand was guilty of your torments would you not curse Gulick?

A seventeenth century writer says that it is sport to see a man on the rack for half an hour. There are sadists that skin cats alive. But neither of these sports is so thrilling to amateurs of pain as the torment of the rawhide, and sadists gather where the police are torturing Christians.

On July 8 the boy is brought out for a third torment, and at the first blow, as if the festering wounds were torn open by steel fingers, blood and pus and gobs of Christian flesh fly up and bespatter the laughing bystanders. Thence young Christian goes to the American hospital or to his grave. He is but one of many; how many none will ever know.

The persecution has done its deadly work; and now the friends of the persecutors will ask us to trust and admire the new governor general and his smooth words about gentleness and reform—the purring of the sated tiger.

I have no part in trade or politics or missions, but I have a powerful motive for beseeching your attention. Chinese is my native language, and I mourn over the all but hopeless enslavement of the land where I was born and which I have always loved. From childhood I have hated with an implacable hatred all those that trade in secrecy and all persecutors and torturers.

NEWELL MARTIN.

MILFORD, CONN., September, 1919.

Neither Italy nor the Aegean is so beautiful as Japan, nor is any people more lovable and admirable than the

Japanese. Gentlest of men with their own children, fiercest to their foes, these indomitable islanders are aware from a calm observation of facts that they are above common human beings as Hebrews are above Hottentots. But that is no reason why common men should unduly smooth a path for their coming masters.

The Japanese have seen how a handful of British have risen to world dominion. The cold blooded Japanese oligarchs think their own turn should come next. In the relentless pursuit of this unwholesome ambition Japanese politicians have set themselves to possess, enslave and assimilate Korea and Shantung, the two keys of Asia.

To the Koreans, only 15 years ago, they guaranteed independence. Today in Korea it may be death to speak the word. To the Koreans, nine years ago, they guaranteed freedom of religion. In Korea today to be a Christian is to be in deadly peril. Today, in enslaving the Koreans, the Japanese recklessly degrade themselves and smirch the honor of their race.

Like forest fires in a season of drought, atrocities now break forth all over the world, and men become despairingly indifferent and wait wearily for the horrors to burn themselves out. But the Japanese atrocities in Korea demand our most intense attention, because: First, pagans are persecuting Christians; secondly, we are using our gigantic power to extend these persecutions to Shantung and the rest of northern China; thirdly, these are not war atrocities or civil war atrocities, and these tales are not scandals invented by a feeble folk to discredit their tyrants, but are the horrors of religious persecution directed against peaceful Christians and unarmed women and children.

We begin to understand that in "opening" Japan we played the perilous part of the Rash Fisherman of the Arabian Nights. We unbottled the appalling Afreet, whose omnipotent form now towers to the stars and blackens all the eastern sky. But yesterday we were condescending to these islanders. Today, under the dictation of Japanese, our huge nation turns to paths of shame. Imperious, on their tiny islands, they make cowards of us all.

If you are a Japanese policeman, you can have no end of fun with a Presbyterian school girl (p. 47). Throw her down, kick her, here and there, hard; drag her to your police court. Beat her about the face and head and legs and back until she is all blood and tears and shrieks and convulsive sobs. Tell her to show her breasts. When she refuses, tear off her undershirt. Keep her four days, then take her to another prison. There strip her naked; have her "looked at by the men." This is one of the mildest of the things done in Korea in March of this year, while the silent, inscrutable, secretive, thoroughly informed envoys of Japan, in Paris, were offering every diplomatic courtesy to our commissioners.

But for the calm confidence of those Japanese envoys in America's submissiveness to Japan that girl today would be like any New York maiden, securely studying her Bible lesson, and no harm would have come to her from the Japanese officials who, with greedy, lecherous eyes, watched her as she went by, all faith and hope and maiden modesty. The soldiers that gloated over her bare body are a part of the forces with which our own soldiers and engineers are affiliated today in northern Asia.

In March, 1919, while we were praying daily that the Paris conference might lay firm foundations for peace, righteousness, and freedom, the Japanese Government secretly ordered its police in Korea to extirpate the Christian religion, which used to flourish there, and also the modern Korean religion, a sort of Sermon-on-the-Mount affair, whose creed begins with the fantastic proposition—

Who waits on God
Will wield God's might.

No nonpagan eye but that of the Recording Angel has ever seen that decree.

You can infer, however, with scientific accuracy, from the acts of the Japanese soldiers and police, the orders of their Government, more exactly than you can infer from the movement of a man's hand the action of his brain.

From those actions we know that the Japanese Government had directed that the Korean people must be taught by terror that it pays to be a Buddhist, and that it does not pay to be a Christian or to follow the gentle Korean religion or to have dealings with American missionaries.

The American missionaries had held utterly aloof from politics, but Christianity embarrassed the Japanese government, because it gave the Koreans an outlook from slavery, a window on the world. You can not be in the house of even an intensely neutral and cautious American missionary without stumbling on incendiary books like *Uncle Tom's Cabin*, *Milton* or *John Bunyan*.

Religious freedom in Korea is guaranteed by solemn treaties, but Tokyo thinks it no longer necessary to wear any pretense about the sanctity of treaties or to make broad any phylacteries.

Tokyo found its opportunity to get rid of these irksome religions in the Korean declaration of independence of March 1. Never was so calm a declaration. As a result of skillful secrecy and combination, without the foreknowledge of missionary, priest or police, all the people of Korea came forth on one day and peacefully declared themselves independent. Their sole object was to inform the peace conference of Paris that 17,000,000 of Koreans desired to be free (p. 22).

In this outpouring of unarmed multitudes who shouted "Mansay!" meaning "Hurrah!" there was a natural preeminence of people of schooling. As a great number of those who have some education belonged to the two doomed religions, this gave the pagan persecutors their chance.

The Government resolved to strike terror forever into these Korean Christians, so that never again would they lift their meek faces from under the lash and cry out to mankind. They were to be taught that it does not pay to be mixed in the remotest way with Christians or Americans.

Such of the declarants as were not shot down at once had gone peacefully home to wait for Mr. Wilson's justice, now, they thought, thoroughly advised and aroused. To those homes went spies and gendarmes and police, and dragged the Christians away to torment, shame, and death.

In six weeks Korea was quiet with the stillness of death. Every Korean had learned that if he breathed a word about Americans or Mr. Wilson or freedom, he was to be classed with Christians and meet a Christian's doom.

The Christians were swept away like torn paper before a hurricane. We are told of 40,000 arrested and 6000 killed in the Japanese fury (p. 94).

Not till the graves give up their dead will the numbers be known exactly. Those figures are probably low. The people of Korea are one-sixth of those of the United States. It is doubtful whether even Japanese efficiency can strike utter terror into so great a population without killing at least 1 in every 2000 and arresting six times as many. Some Japanese Torquemada may offer to deny these figures. I will not argue with a murderer as to the number of his victims unless he permits me at least to inspect the cellar where he hides their skeletons. Will you, Prime Minister Hara, of Japan, invite an impartial commission to report, from sifted testimony, exact statistics as to how many women have been dishonored, how many maidens put to shame? And what can statistics tell us of the torments of Christians slowly done to death in heathen jails? Have the Japanese kept record with alogmeters and registered the sum total of their torments?

When Torquemada ruled in Spain, what English Protestant could give statistics of his cruelties? When the Waldneses went to the stake and the rack, centuries had to pass before the ledgers of the Inquisition were open to the historian. I offer only a few examples of the different kinds of torture and massacre. You may infer the rest from the dumb terror that now binds all Korea and all Korean Christians.

In this persecution the resourceful Japanese use many different tortures for the body, and, in addition, a torture for the mind that is a sadistic twentieth century novelty in religious persecution.

"A Korean woman," writes a missionary, "would rather die than expose her naked body in ways not conformable to local custom. But it seems to be the common delight of official depravity just now to humiliate our Christian women by stripping them and beating them while naked." (p. 104.)

Ingenious Japanese! Some Korean Christian might dare for himself sword or fire or Damiens' bed of steel; but let him think twice of his wife and daughters put to open shame.

The ordinary slaveholder used to be inclined to encourage modesty among his helots as increasing their market value; but the Japanese, in the systematic degradation of his new slaves, finds a profit in breaking down the personal dignity of wives and daughters. No chief of police would have ventured of his own accord to adopt such a system of organized indecency. It was obviously thought out and directed by the controlling brain at Tokyo.

A government that rests on torture is a government of devils, unfit for even our time. But this Japanese Government plans carefully the violation of sanctities that lie at the base of civilized society. I remember no other modern government that has deliberately schemed to degrade the unhappy women who are its subjects. There is an unparalleled fiendishness in minds that can thus systematically befoul the purity and modesty of young girls. We might make league and alliance with an inhuman brute and put him in a council to rule over us; but we have some pride in our manhood, some reverence for womanhood, and we will not enter into covenant with a Sadist.

Of those that were arrested, be they 40,000 or 4,000, or more or fewer, how can we sleep at night when we remember that every pang they suffered earned pleasure, profit or reward for their tormentors? Of those that died, be they 6,000 or 600, or more or fewer, how many died an easy death? Those that died quickly were the lucky ones.

Japanese methods are precise and thorough. Christianity in Japan was stamped out utterly in the seventeenth century. Then, if one Christian was found in any house, from four houses to the right of that house and from four houses to the left every man, woman and child was taken and died the death. Doubt not that in uprooting Korean Christianity today the Japanese use a similar perfection of method.

Sometimes they use plain torture; sometimes they use complex machinery. One man was souezed in an upright press. Then a cord was tied firmly about one finger, and he was hoisted till his toes barely touched the floor. His two crimes were cheering in a procession and receiving a letter from a friend in America and withholding it (p. 45).

In his case the Japanese applied an unnecessarily spectacular torture, so as to put another stumbling block in John Hay's open door by advertising to Koreans and Chinese that it is bad luck to receive letters from America.

The best modern tortures, however, need no cumbersome machinery. The grewsome complexities so fashionable in medieval Europe were meant to save people from torture by frightening them beforehand.

The Japanese held wounded men in prison two days without water. Think about that quietly. They took out of our missionary hospitals men with gunshot wounds and dragged them away to the horrors of the question (p. 44).

"Beating" is a weak word for a strong torment. Beating can easily be made the seventh hell of agony. With a club discreetly used, a Japanese can break the stoutest heart; he can in a few minutes drive the strongest to scream and beg for death. He can do the same thing with 3 feet of cord.

"Beating and torture," writes a missionary, "are the cardinal principles of Japanese police methods in Korea."

"It is usual for the arrested man to be cuffed and kicked by several policemen" (p. 16).

I offer no schedule of cruelties, but I may tell the story of a dozen or more, and you then know the story of 10,000.

1. The Story of the Pregnant Woman (p. 55.) No machinery is needed to torture a pregnant woman. This woman had been a mission teacher, "very bright and intelligent." She was two months advanced in pregnancy. She had gone to the house of one Pyo to comfort the mother, who was distressed because her young daughter had been carried off by the Japanese police. "As she came out of the house several police and soldiers came into the yard. They knew she was the school teacher and had been searching for her at the school. They told her to come with them. As she stood in front of the police station, a policeman kicked her hard from behind, and she fell forward into the room. As she lay, stunned, on the floor, a policeman put his foot on her head. Then he raised her up and struck her many times over the head and face." He tore off her clothes, "meanwhile constantly kicking and striking her. He also beat her with a heavy stick and with a paddle. He tore off her underclothes and kicked her in the chest and beat her, accusing her of setting the minds of the Korean children against Japan, and said that he intended to beat her to death."

"She tried to cover her nakedness with the underclothes that had been stripped from her," but they were torn away from her. "She tried to sit down, but was forced to rise by constant kicking and beating with a stick. She tried to turn away from the many men in the room, but was constantly forced to turn again so as to face the men. She tried to protect herself with her hands and arms, and one man twisted her arms behind her back and held them there while the beating and kicking continued. All parts of her body were beaten. She became benumbed and was losing consciousness of pain. Her body swelled, and her body became discolored."

2. The story of the widow Chung, an attendant of the Bible Institute (p. 54). She is 31. She was taken into the office, and a policeman tore off her underclothes, and she protested. For this "they struck her in the face" till she was black and blue. She was beaten "systematically on the arms and legs with a paddle. The beating continued for some time. The police then stopped the beating and sat down to drink tea and eat Japanese cakes, meanwhile making fun of the woman sitting there naked. There were many men in the room." Nor was she the only woman there. The beaten mission teacher woman was lying naked at the side of the room, while the tormentors rested and laughed and ate and drank.

3. The story of the naked Methodist women (p. 50). Fifteen women, 12 of them Methodists and 2 of them Presbyterians, were held at the Pyongyang police station. One of them, a girl of 21, tells the story: "They stripped all the women naked in the presence of many men. They found nothing against me except that I had been on the street and had shouted 'Mansay.' They beat me. My arms were pulled tight behind my back and tied. They stuck me with the lighted end of their

cigarettes. Some were stuck with hot irons. My offense was very little compared with those who made flags.

"Some were beaten until they were unconscious. One young woman was just at the time of her monthly sickness. She resisted having her clothes taken off. They tore off her clothing and beat her all the harder. After four days we were taken to the prison. Here we were packed in a room with men and women. One day an old man was beaten until he died. One of the Bible women was right next to him. She asked to be moved away from the corpse, but was denied. They took all our Bibles away and would not allow us to talk or pray. The jailers 'blasphemed the name of Christ,' and asked 'if there was not a man by the name of Saul who was put in prison.' They asked, most of all, as to what the foreigners had said, and were most vile and cruel to those who had been with the missionaries or who had taught in the mission schools. Some of the girls were so changed that they did not look like persons."

4. The story of a young girl (p. 47). "Near the Dok Su Palace a Japanese policeman seized me from behind by my hair and I was thrown to the ground hard." "He kicked me several times." "At the entrance of the 'Chongno' police office 20 or more Japanese policemen who stood in line sneered and kicked me and struck me with their swords and struck me in the face many times. I became almost unconscious. My hands and legs were bleeding.

"I was led into a room, and here they dragged me on the floor. They struck me in the face. They struck me with their swords. They flung me to one corner of the room. On coming to my senses I found myself in a room packed with young men and women. I saw some of them handled so brutally it almost broke my heart to see them beaten."

After some time "we were examined by a police officer one by one. I was made to kneel with my legs bound." Each question and answer was accompanied by "blows in the face." "I was ordered to exoose my breasts." "They tied my fingers together and jerked them violently. This made me feel as if my fingers were being torn from my hand." She then tells of her going to the cells. "As I made the first step down my strength gave out, and so I rolled down the whole length of the stairs. I was obliged to crawl into a room. The policeman in charge was very much amused to see me crawling into the room. He laughed loudly. Then I prayed and seemed to see Jesus and was much comforted from on high. I spent five days in all at the police station. Then I was sent to the West Gate penitentiary."

"There I was stripped naked and was looked at by the men."

5. The torturing of Kim Yong Noi (p. 51). Kim, a young man of promise, a member of the Third City Church of Taiku, was heard by a friend in another cell "to cry out a number of times at the pain of the punishment inflicted on him in the jail." He was frequently beaten on the head with the key of the cell. After his release he suffered terrible pain in his head. "It seemed as if all one side of his head was gone." He died in 10 days.

"The night he died he was protesting in his delirium that he was innocent and that his punishment was too severe. The doctor who attended him states that he died from blows on the head. The neck and the base of the skull were darkly discolored."

6. Chopping a Christian (p. 43). "A young man was peacefully going home (he had, it is true, been shouting 'Mansay'), and was 'walking along a small street' when a policeman from behind threw him down and 'drew his sword and hacked at him.' His skull was cut through so that the brain showed. This was done by three sword cuts in the same place." The photograph showed 10 sword cuts. "During the next day his little cousin, a mission school girl, who was greatly attached to him, 'stood watch over his body.'"

7. The elder's wife (p. 34). On March 24 "soldiers looking for one of the elders" of a certain church "took his wife, a bright looking woman of about 30." "They stripped her of all her clothing and beat her without mercy" to make her tell where her husband was.

8. Official advice to Christians. One missionary statement runs as follows:

"Wholesale arrest and beating of Christians simply because they are Christians.

"In some places the men and women of the village were called together. All those who admitted they were Christians were maltreated or arrested and the others sent away. Wayfarers met by soldiers and gendarmes are asked whether they are Christians and beaten and abused on the admission of the fact." Korean Christians surviving "are given all sorts of announcements by local police and gendarmes. They are told that Christianity is to be exterminated; that all Christians are to be shot; that meetings are to be forbidden."

"Throughout the country the police immediately began to arrest pastors, elders and other church officers."

A Japanese vice governor (the real executive of his Province) "in a public meeting advised the people to have nothing to do with Christianity. Police officials are urging the same thing everywhere" (p. 89).

"Presbyterian and Methodist organizations are both obnoxious to the Government."

9. Scourged on the cross (p. 67). Four young theological students who had taken no part in any demonstration "were found in the college dormitories by Japanese soldiers. Tied to a wooden cross they were given 39 strokes with a paddle and told that as Christ suffered on the cross, it was fitting that they should."

10. The massacre at Cheamni (p. 74). The village of Cheamni lay only 15 miles from the railroad by which all tourists used to travel on their way from New York to Peking and from Paris to Tokyo. Japanese soldiers were sent there in motor cars.

"The gendarmes and soldiers marching into this village, summoned the men of the village to attend a meeting in the church, where, they were told, certain orders would be read to them."

The Japanese gathered in this way about 12 Christian men and about 25 of the Korean religion. As soon as the men had "been gathered together, the soldiers opened fire upon them through the open windows, after having surrounded the building. To complete their work, the surviving women of the village told the missionaries, the soldiery entered the building and bayoneted all the men whom the bullets had not killed, while two women who had approached the building to learn the fate of their husbands were bayoneted and their bodies thrown among those of the men. Then kerosene was poured upon the dead and the bodies and the church building consumed by fire."

A missionary who saw the place the next day makes these notes: "Heaps of smoking ashes. Groups of women, children and old men sitting on the hillside watching the ruins in dumb despair. Corpse horribly burned lying just outside of a building, which we learned later had been the church. This body was photographed where it lay. I questioned 'a villager,' but fear and shock had numbed him. He held his head in his hand and said that everything he had and all the results of years of hard work had gone."

The missionary said, "How is it you are alive?" and he answered, "I am not a Christian."

These Christians were Methodists. "These people had lost everything, even their seeds for the coming year." Another man said that "his house had not been set fire because he was not a Christian."

The soldiers seem to have belonged to the Seventy-eighth Regiment. The missionary says that at Cheamni "the odor of burnt flesh" about "the church was sickening."

One of the men who accompanied the British consul to this place says:

"Whenever we started to talk to the natives" the "policemen would saunter up and the Korean would freeze up." "The number of Christian men killed is 12, whose names were secured, in addition to which 2 women who went to find out what was happening to their husbands were killed, one woman over 40 and the other 19. These may have been the bodies we saw outside the church."

Cheamni is a type of one class of burnings and massacres. In that one district 15 towns were burned.

11. A night massacre (p. 80). A type of another kind of official burning is Soo Chon, where "the people were awakened by finding their houses on fire. As soon as they ran out they were struck with swords or bayonets or shot." A church and 30 houses were burned.

12. Another type of massacre (p. 33). Of massacres we find another type, exemplified in Maungsan, where 56 men were summoned to the police station, locked in the police yard, and shot down by the police from the top of the wall.

The Koreans had heard, as a voice from heaven, the inspiring declarations of our President. It was their plan to march, utterly unarmed, and cheer for independence and their native land and to submit to any cruelty. Their whole aim was to tell the outer world of their woes. The outer world finds it profitable to be deaf to their cry, and hurries to put its obsequious neck under the conqueror's foot, and begs him to accept 30,000,000 new slaves and pass on to fresh conquests. Resolved to use no violence, the Koreans kept themselves under firm control to a surprising degree. That was the case even where two women were carried out from a police station, and the crowd of 500 that had gathered to protest burst into sobs at the horror of their condition. That was the station where the police officer explained that, although it was not necessary to strip men or old women, girls and young women had to be stripped naked in the search for seditious papers (p. 56).

13. The story of a brave young man (p. 16). One young man, seeing the girl that he was engaged to in the hands of the police, went to her rescue. How many of us would have had that daring? Between him and that helpless girl stood all the armies of the league of nations. What do you suppose was done to that young man in the dungeon where he lay when last heard of?

14. The story of a man's mother (p. 34). "The mother of a wounded man told a policeman that if her son died 'she would take revenge.' The policeman went to her house and again stabbed her son, who was lying on the floor wounded."

15. Respect for gray hairs (p. 32). At Suna Ub an old man went to the gendarme station to protest against the atrocities. In the East reverence is paid to gray hairs, and old men can speak up where others fear to tread. "This man the gendarmes shot dead. His wife came in and, finding the body, sat down beside it wailing, as is the custom of Koreans. She was told to keep still, and, not doing so, she also was killed." The daughter who came to seek her aged parents was spared, being merely slashed with a sword.

This persecution throws light upon the part which Japan will take in the league of nations.

The governor general of Korea is close to the heads of the Japanese State and in the closest confidence of the court. What he says and what he does are in a high degree the voice and act of Tokyo.

The great Ito was resident in Korea. The powerful Terauchi was governor general before he became prime minister, preceding Hara, now prime minister. Hasegawa succeeded Terauchi as governor general.

We may expect Hasegawa in a short time to rule over us as Japan's representative in the council of the big five.

This governor general made a proclamation reminding the Koreans, with a view to letting them understand that there is no hope from any quarter, that Japan is "one of the principal factors in the league of nations."

He exhorted Koreans "to participate in the great work of humanity and righteousness" of Japan "as one of the leading powers of the world" (p. 109).

Lovers of the league of nations, which this governor general describes so accurately, will be pleased to know what is done in this governor general's house.

Pak Yun Nak, aged 25, met with all the other people of this village at the end of March, and without violence paraded the village, calling "Mansay." Gendarmes told them to go home. This they did, and that day there was no trouble. Five days later gendarmes went from house to house arresting people. Pak Tun Nak and many others were taken to the governor general's and flogged. He received 30 strokes at 12 o'clock and 30 at 2 o'clock. He was taken to the missionary hospital (p. 41).

A government school girl says: "On March 1, at 2, we went to the French consulate and the American consulate and shouted 'Mansay.' We pressed forward to the governor general's, and there the kotang koan (high official), came out with his sword, beating all in his way. He struck me with his sword on the back, making a wound 3 inches long. The force of the blow threw me down, after which he stamped on my head with his foot" (p. 82).

Poor little lamb! Shouting her cry for freedom before France and England and before the august governor general, who stands for the might of the league of nations!

A peculiar gravity attends the Korean terrorizing. It has a two-fold object. It is to terrify the Koreans into silence; it is also to terrify Japan's new Chinese subjects into silence. When Japan moves in China, she wishes to hear no protests and to be bothered with no Christians. The prudent Chinese study the reports on Korea, and will hasten to avoid being mixed up in any way with Christians and Americans. The prestige of Christianity and of America is gone, and Hara is content. One would suppose that at the first offense the nearest missionary could go to the polished governor general and through him and the polished Viscount Uchida cable all the facts to New York and Paris. Nobody dares to mail even sealed letters from Korea about these crimes.

Japan controlled the mails and telegraphs. America, therefore, could hear nothing of these atrocities. America meekly waits for such news from Asia as Japan thinks wholesome for her weak mind. The peace conference was sitting, and we in our homes were invoking divine right and guidance for its counsels.

The facts about Korea were essential to aid our President in deciding whether he should award the 30,000,000 of Shantung to the cruel taskmasters that hold the whip over the 17,000,000 of Korea. If we had made any promise, it would be void because of the concealment of these material facts about the policy and conduct of the men to whom we awarded Shantung.

A missionary came to New York, a messenger, as if we were back in the days of Erasmus. Messengers, with documents hidden about their clothes, made their way out of Korea.

In a famous painting, *The Missionary's Story*, a shabby priest tries to tell an absent-minded cardinal what the pagan wolves have done to the lambs of his flock. I fear that some of the officers of the great mission boards were alarmed when they heard this Korean missionary's story lest the American people might hear what should fire the coldest heart. Who, with the smell of burning Christian flesh in his nostrils, could vote for Gov. Gen. Hasegawa and his league of nations?

The Commission on Relations with the Orient, which operates as a brake on the mission boards, has consistently followed the policy, in which it has been skillfully seconded by the press, of keeping everything quiet and keeping everybody cool.

There are indications that some of the hierarchy of our Protestant churches have been misled by Japanese

diplomats into believing that everything should be hushed up that may diminish the popular demand for a league of nations and for a permanent alliance between our Government and that of Japan.

On April 16, 1919, the mission boards called a meeting of that commission of the sesquipedalian name.

To two such meetings "important Japanese were invited." "Urgent and full cablegrams" were promptly sent to Japan by some of these "Japanese friends."

The commission sought by these "quiet and friendly methods" to exert influence. "It deemed it only fair and just to take up the matter first with the Japanese" "before giving to the daily press the rapidly accumulating matter from Korea."

Under pressure from anxious, inquiring Christians, that commission scrambled together such papers as they could no longer withhold and printed them in the little brown pamphlet of 125 pages referred to in the preface, entitled "The Korean Situation."

The pamphlet begins by saying that "many exaggerations have been circulated." It says that "there is good ground for belief that even before the uprising"—"uprising" is a strange word to describe the Korean's peaceful protest—"the present cabinet" "was earnestly grappling with the problem of administrative reform in Korea," and that "there is every reason to believe that Premier Hara and his colleagues will exert their fullest power to rectify the wrongs and inaugurate a new era in Korea."

The facts set forth here have been dug out of that pamphlet. You may rest assured, then, that these notes contain none of the "exaggerations" deplored by the Rev. Dr. Gulick.

How much effort has been made by the press and commission to awaken and inform the public you may infer from the amount of information that you yourself had in regard to the Korean atrocities before reading these notes.

Viscount Uchida will smile and say, "You ask Americans to be more royalist than the king, to be more zealous against pagan cruelty than the mission boards." Let me remind you that there was once a mission board in London that derived revenue from the African slave trade.

Caesar's image and superscription go a long way with a mission board, but when I hear of Christian maidens dishonored, Christian men with their finger nails torn up by torturers, Christian women tormented to make them betray their husbands, I need no cautious clergyman or prudent prelate to tell me what to think or what to say.

The mission boards are made up of earnest, honest, able, learned men, devoted to spreading the gospel. In every board are ardent servants of God who plead with the board to make no bargain with such Japanese officials as are even now forcing morphine on Shantung, and always there is some unpractical zealot, like John Brown, of Ossawatimie, who feels on his own back every lash that tears the flesh of the Christian slave. But boards of directors bank and cool all apostolic fires. Six mission boards, acting through a commission, operate as a freezing mixture on righteous indignation. After ragged martyrs have told their tale, the chilly voice of Mr. Worldly Wiseman is heard advising pliancy and the conciliation of the powers of darkness.

On April 20 a cablegram was sent to Viscount Uchida, minister of foreign affairs. We can infer from the answer that it was "cordial and friendly" and that the commission declared itself "moderate." The commission seem pleased with the answer they received. In that Hara, while acknowledging the obsequious attitude of the commission, coldly threatens that any publicity, any excitement, any denunciation in the press, will "seriously interfere" with his "reforms." In other words, more torture, more massacre, unless you are silent under the whip. What Premier Hara means is: Not one word from your Americans until we have carried our

point at Paris and secured a free hand in China. When we Japanese have stamped out Korean Christianity we may later grant you some "reforms."

The Premier Hara who said, in answer to the mission boards, that he was laboring on reforms, is the same Hara who, on August 27, 1919, said: "Japan has no ambitious designs against China. The ministry is urgently advocating closer friendly relations. The day will arrive when China will come to comprehend the sincerity of Japan."

Korea and, I hope, some Americans, already understand the sincerity of Japan.

On April 20 the "cordial and friendly" telegram was sent to Viscount Uchida, which elicited the information that "Premier Hara is now in the midst of special investigations for the realization of reforms" and his threat.

The Americans and the American press were humble and silent. Let me describe some of the activities of a liberal Japanese premier "in the midst of" plans for "reform."

On April 19, 1919, Mowry, American missionary, innocent of any knowledge of the agitation, was sentenced to six months at hard labor.

On April 24 a missionary writes, "Since the coming in of fresh troops and the inauguration of 'more severe' methods of repression as announced by the Government, increasing numbers of reports come in regarding the violation of women by the soldiers." "The absence of this form of violence in the past" and "the sudden appearance of such reports coincident with the new order"—these things fit together. "The reports * * * come from trustworthy sources. Complaint made to the police in regard to this has been met by beating" (pp. 85, 101).

On April 26 a missionary writes, "The Kwak San Church burned yesterday morning. Atrocious tortures of prisoners in Tyung Ju. (p. 82.)"

On April 30 a missionary writes that Christian refugees "have no bedding, no clothes. The church at—better not give its name—was burned the other night." (p. 67.)

Under date of May 25, 35 days after the "friendly and cordial" message, you will find a tragic report about nine Christian boys who were "beaten." Perhaps, besides being Christians, they had complained to the police about rapes. Let their case tell you what it means to be beaten, and I need not give more examples of Premier Hara's "reforms."

"Eleven Kangkei boys came here from ——. All the 11 were beaten 90 stripes—30 each day for three days, May 16, 17 and 18, and let out May 18. Nine came here May 22, and two more May 24.

"Tak Chank Kuk died about noon, May 23.

"Kim Myungha died this evening.

"Kim Hyungsun is very sick.

"Kim Chungsun and Song Taksam are able to walk, but are badly broken.

"Kim Oosik seemed very doubtful, but afterwards improved.

"Kim Syungha reached here about an hour before his brother died. The first six who came into the hospital were in a dreadful fix, four days after beating. No dressing or anything had been done for them. Dr. Sharrocks just told me that he feels doubtful about some of the others since Myungha died. It is gangrene. One of these boys is a Chun Kyojin, and another is not a Christian, but the rest are all Christians.

"Mr. Lampe has photographs. The stripes were laid on to the buttocks and the flesh pounded into a pulp" (p. 125).

"Ninety strokes of the bamboo flail, 30 each on three successive days, is a frequent penalty."

Observe that after 24 hours the torn victim is given over again to the tormentors, and the flail falls exactly on the gaping wounds of yesterday. Now hear what the servants of hell were doing 80 days after our "cordial" telegram:

"SEOUL, July 9, 1919.—Yesterday we admitted beaten cases, 15. Dr. Ludlow has been treating cases which have come to us ever since early in March, out these 15 students came straight from the West Gate prison in Seoul, having received their last 50 blows in the morning. They expect 20 of their comrades to be released tomorrow. These beatings are given either with bamboo rods or rawhide, and the blows are usually delivered on the buttocks.

"We have had cases, however, where the blows extend from the shoulders to the buttocks.

"In some cases the men who do the beating are relieved after each tenth stroke."

I have nothing to say about Korean independence. I wish that in 1917 our President had asked the great powers, then in a frame of mind suited for virtuous resolves, to stipulate that China and Korea should be given such treatment as the American conscience can approve.

I wish our Secretary of State, when the first messenger arrived from Korea, had conveyed to Japan in diplomatic language a statement of views and policy like this:

"I hear that you are stamping out Christianity. That is old stuff and will not go. America maintains that American missionaries can go anywhere in the world and preach their various gospels and set up hospitals and churches and make converts. No man anywhere in the world can interfere with them or their converts. You may threaten that my words will cause fresh sufferings to Korean Christians. Such threats also are old stuff. I require you to admit instantly to Korea commissioners to take account of facts and see that no such threats are carried out.

"You may retort that we have mobs and lynchings in America. That is true, but not in point.

"America is not in form a Christian nation, but to a great extent she is a nation of Christians. Many of these Christians are anxious not to be detected and exposed as hypocrites. If you show the slightest intention of carrying on in any respect a pagan persecution of Christians and Christianity, I shall instantly call on the Governments of England and France to join with me in checking you, and shall ask them at once to lay aside all their crooked bargains with you. If they decline, I shall report your refusal and their refusals to my people and they will be guided in their dealings with other powers by the light that these refusals throw on governments that misrepresent their people."

It is your turn next, America. Japan is moving toward you by way of Korea and Shantung. With northern China enslaved and assimilated, Japan, with her speed and cunning, can smile at your measureless resources. When she chooses to move against you some injudicious economizer will have disarmed you.

No nation can go unarmed while old Pagan gnashes his teeth, particularly when he sits in a high seat of the high council of the league of nations. When she chooses to move against you she will contrive to embroil you in some new European quarrel, and you will have to face Japan and some European power at once. Japan has a right to expect that at the critical moment our rulers will show themselves not infallible.

We can never make a greater blunder than alliance with Japan. We can never make a greater blunder than surrendering China to Japan. We have only one course to follow: Cut loose at once from the league of nations. Demand the withdrawal of America, France, Japan and England from all illegitimate interference in China. Ask the Japanese afreet to step out of China and confine himself to eastern Siberia.

John Milton lifted up his voice and cried, "Avenge, O Lord, thy slaughtered saints!" The Lord has not avenged them to this day, and the Japanese know it. Milton and Hampden, lovers of God and liberty and honor, could waste their time on such invocations.

Listen to our modern form of prayer: "Lord God of Sabaoth, before whom lie Thy slaughtered saints, Thou dost hear the long agony of tortured Christian women. Grant that there may be on earth the minimum of publicity, and no excitement, and that we may continue in our moderate attitude, and that we may still receive the congratulations of Viscount Uchida on our cordial and friendly spirit.

"Thou knowest, O Lord, that those inquisitors who are paid by Prime Minister Hara commit their deeds of cruelty against his wishes and in violation of his commands.

"Thou knowest, O Lord, that any public criticism will seriously interfere with the realization of the reforms with which Prime Minister Hara has been for some time past most deeply concerned.

"Thou knowest, O Lord, and Prime Minister Hara knows, that during the several months in which he has been most deeply concerned in regard to the introduction of reforms in Korea, bodies of military have been taking more severe measures against Korean Christians which can not be described in church, and that the machinery of the Japanese Government in Korea has been directed to the suppression of all practice and teaching of Christian religion; but thou knowest how unfaithful human servants are and with what helpless sorrow Prime Minister Hara has observed this disobedience of his orders.

"We pray thee to open the ears of our people, so that they may aid the Christian powers in extending to China the dominion of Japan and the persecution of the church.

"There now rises to heaven, as the incense of sacrifice, the smell of the burnt flesh of Korean Christians.

"Hasten, therefore, O Lord, the day on which we shall join the league of nations and make firm alliance with the Emperor and the various priesthoods, Buddhist and Shinto, of Japan; and, above all, hasten the day on which the Japanese may enter into undisturbed possession of their promised land, Shantung, so that the smell of the burning flesh of Chinese Christians may float as incense to Thy throne. Amen."

John Bunyan, in the "Pilgrim's Progress," wrote a prophetic description of a Japanese police court and of the trial and execution of Christians in Korea.

"Then were these poor men brought before their examiners again and there charged as being guilty of the late hubbub. So they beat them pitifully and hanged irons upon them * * * for an example and a terror to others, lest any should further speak in their behalf or join themselves unto them. * * * They were brought before their enemies and arraigned. Their indictment was * * * that they were disturbers * * * that they had made commotions and divisions, and had won a party to their own most dangerous opinions in contempt of the law of the Prince."

"Then Faithful began to answer: '* * * As for disturbance, I make none, being myself a man of peace. The parties that were won to us were won by beholding our truth and innocence, and they are only turned from the worse to the better.'"

Testimony was given against Faithful.

In the course of his defense, Faithful said: "The Prince of this town, and all the rabblement of his attendants * * * are more fit for being in hell than in this town and country, and so the Lord have mercy upon me. * * *"

Judgment was given against Faithful.

"Then they scourged him, then they buffeted him, then they lanced his flesh with knives and * * * pricked him with their swords. * * * Thus came Faithful to his end."

"At the end of the Valley of the Shadow of Death," says Bunyan, "lay blood, bones, ashes, and mangled bodies of men. * * * I espied a little before me a cave where the giant Pagan dwelt in olden time, by whose power and tyranny the men whose bones, blood

and ashes lay there were cruelly put to death. * * * I have learned since that Pagan has been dead many a day."

John Bunyan wrote 244 years ago. He thought, in his innocence, that pagan persecution of Christianity was at an end.

I can imagine Uchida and Hara and Hasegawa and Terauchi smiling at this in the library of the Noblemen's Club.

"Old Pagan is dead, is he?" says Terauchi. "We'll show them whether old Pagan is dead or not."

The Japanese Government invites us to enter into a permanent league in the face of George Washington's advice. In that league the fiercest, most ambitious, and most formidable of its controlling members will be a heathen nation, drunk with ambition.

The world was backward enough in 1675, but even then we thought we were beyond pagan persecution. Now the pagans begin again, and we are their obedient acolytes and the familiars of their torture chambers, and we hurry to give them fresh victims.

It is hard to believe that the powerful priests of the Missionary Cold-Storage Commission say: "Hush, let us be friendly with Old Pagan. Let us act so that he may realize reforms."

I have no prejudice against paganism. I love many pagan temples. Some of the religions of Japan are better than some of the religions that I see about me here. But let us use no tact with torturers. Let us hear of no policy of "cordiality and friendship" with any man in Asia that crucifies a Christian.

The pains and horrors of this persecution came to us here through secret messengers. The telegraph and the wireless were closed by our own associates against the sending of these messages; and then the Government of Japan sends us word that we must not protest or publish. Yes, they threaten us. They say: "For a long time we have been planning reforms, but if you do not shut your mouths we will stop the reforms."

And this is the Government that is to be one of the "big five" who in the league are to dominate our own sublime free Nation.

May my life cease and my hand wither before I consent by any voice or vote, public or private, to any such Japanese dominion.

"Little Martyrs of Korea"

The Korean Bureau of Information has compiled a booklet called "Little Martyrs of Korea." This book contains several stories of the part the Korean children played during the independence movement in the spring and summer months of this year. The instances were reported to this Bureau by the American friends in Korea, and the stories vividly illustrate the nature and characteristics of these little martyrs who suffered so heroically and so terribly for the cause of their country and are worthy of being recorded in book form.

Those who are interested in Korea and in children should read this booklet. It will give new information concerning the Korean race and the human side of the Korean children, who are really the hope of that ancient nation.

Price is 10c per copy. Send to Korean Information Bureau, 825 Weightman Building, Philadelphia, Pa.

PROVISIONAL GOVERNMENT

Dr. Rhee's Speaking Tour

Dr. Rhee has recently addressed a number of interesting meetings in Camden, Trenton, Princeton University and Atlantic City. He is to speak before the Chambers of Commerce and Rotary Clubs of Utica, Rochester, Buffalo and Erie, and will address the City Club of Cleveland during this month. His speech in Trenton, as reported by the State Gazette of October 14th, follows:

Fraud, misrepresentation and greed bring ruin not only to individuals in business life, but to governments as well. It is the duty of Korea, therefore, to expose the acts of Japan without malice or hatred, but in a purely judicial manner. If we had met brutality with brutality we never would have merited or received the sympathy of the world.

The death of a single Korean martyr for no other offense than simply expressing his care for his country cries out to the world as loudly as if hundreds had been killed on the battlefield. But, in fact, hundreds have been so killed, each one a challenge to the world to pause and listen.

Japan can make no plea of self-defense, for there was no attack, no resistance. She faces the charge of brutal murder without excuse and without palliation.

We have faith in international justice that, when the facts are known, Korea will regain her freedom.

Japan has done everything to prevent publicity about the facts, just as any other criminal would. She suppressed all the Korean newspapers and many of her own, putting the press under strict censorship. No Korean can get out of Korea, and no Korean outside can get back.

But the facts could not be hidden. They come out inevitably. Only thus could the American people be induced to act.

Korea was independent for 4000 years. All the western nations made treaties with her on the basis of full independence.

Japan always recognized the independence of Korea until the opportunity came to seize the country herself.

By intimidation and force Japan compelled Korea to give her a protectorate over the country and, persuaded by Japan in lies, the various treaty powers acquiesced.

But now the terrible facts of Japanese oppression and brutality have burst into light, and all who have eyes to see or ears to hear must take cognizance of the facts.

Korea stands as a seeker after democratic government, a largely Christian people standing for the same principles as America does. You see, Japanese autocracy, believing in the divinity of her emperor. It is he who declares war and makes peace. His constitution is full of powers rested solely in that emperor. Japan stands for the exact opposite of the leading principles of American democracy.

In 1894 Korea allowed Japan to use Korean territory to fight China, but Japan refused to withdraw her troops as she had promised, but used them to press economic demands of all kinds. The Queen of Korea opposed them, so they assassinated her and burned her body. The King fled for refuge to the Russian legation. The Japanese were forced to retire.

In 1904 Japan asked Korea to let her use Korean territory to fight Russia. The King complied on the formal assurance of Japan that the independence of Korea would be permanently guaranteed. But as soon as the war was over Japan proceeded to break every promise, and on

November 17, 1905, forced her protectorate upon Korea at the point of the sword. Even then she reiterated her promise not to destroy Korea. But, finding that the Powers did not protest, she proceeded in 1910 to annex Korea bodily and to put an end once for all to a government which had had a long and distinguished history.

All this was not done without repeated protests on the part of the Emperor. Three times he sent envoys to the Western Powers, asking them to interfere, but the false statements of Japan had done their deadly work and no help came.

Last January the ex-Emperor died, no one knows how, but it is suspected that it was either from grief over the forced marriage of his son to a Japanese princess or that the Japanese killed him because he was attempting to get a delegation to the Peace Conference in Paris.

The people of Korea were deeply stern and determined to make a demonstration in favor of independence.

The whole of Korea rose to its feet and in a perfectly peaceful manner declared for independence. The Japanese, as their nature dictated, sprang at the Koreans with gun and sword and bayonet, and thousands were brutally wounded and killed. Large numbers were shut up in Christian churches and there burned to death.

Ample proofs of these things have been placed before the Senate of the United States. They cap the climax of misrule of Japan in Korea. Japan has allowed only 87,000 pupils to go to school—one out of 220 of the people, less than half of one per cent. No Korean is allowed to go to America to study. No history except Japanese can be studied. Japan has burned up every Korean history, as if to make the people forget that they ever were a nation.

The courts are all carried on in the Japanese language, and no Korean has one chance in ten of getting justice. Out of 82,000 arrests there were only thirty acquittals. The trials are simply a farce. Two-thirds of these were condemned without any trial at all.

Japanese prostitutes and morphine have spread all over Korea, and everything has been done to break down the morals of the Korean people.

Korea is largely Christian and is becoming rapidly more so. There are 7000 ordained Christian pastors and thousands of churches. Compare this with a recent Japanese statement:

"The Imperial family of Japan is as worthy of respect as God."

I have not touched upon the actual physical brutalities that necessarily follow in the wake of such a government. It would be harrowing indeed, and I could not do the subject justice if I attempted to go into detail. The situation is so horrible that the Federal Council of Churches deemed it necessary to call attention to the facts for the sake of humanity. They published a report which took 141 pages to condense the news of ten days of atrocities alone.

They cite 361 specific cases of murders with time and place and 860 woundings and mourning—and numberless cases of women being outraged and beaten. They describe how churches were burned and whole villages reduced to ruins and how tortures unspeakable have been administered to thousands, and thousands more imprisoned in crowded cells, men and women together, with no ventilation or means of sanitation.

Why should Japan be permitted to do these things?

We have the right to put this question to America not only from the standpoint of a moral right, but from the standpoint of a legal right.

In 1882 your government, during the administration

of President Arthur, entered into a treaty with Korea of amity and commerce, and this treaty was ratified by the United States Senate in 1883. By that treaty you not only recognized the national independence of Korea, but by Article I your country specifically agreed to protect Korea in these words "If other powers deal unjustly or oppressively with either government, the other will exert their good offices on being informed of the case, to bring about amicable arrangement, thus showing their friendly feelings."

We have made our case showing that we are oppressed. We have informed the United States of that fact. Korea has always kept her treaty obligations with the United States, and should not the United States now in our extremity do the same?

The Following Excerpt Was Taken From the Daily Princetonian of October 16, 1919

"Korea challenges America to stand by her sacred treaty obligations and to relieve her from Japan's cruel oppression," was the gist of the powerful appeal made at Alexander Hall last night by Dr. Syngman Rhee, the leader of the Korean movement for independence.

The addresses, which were under the auspices of the Polity Club and the Philadelphian Society, began at 8.15 before a large audience of students and others. A silken flag of the new Republic of Korea was draped across the speakers' stand, while literature stating their cause was distributed among the seats.

Dean Magie Presides

Dean Magie introduced the first speaker, Dr. Philip Jaisohn, who is the Director of the Bureau of Information of Korea in Washington. Dr. Jaisohn spoke briefly, giving information in regard to Korea, such as its history and population, to serve as a background for the speech that was to follow, and in turn introduced Dr. Rhee.

Dr. Rhee, himself a Ph.D. from Princeton, opened his address with a delicate compliment to his hearers, saying that he would not attempt to give details or to locate Korea on the map, as he was speaking to a Princeton audience. Then he followed with a sketch of Korea's struggle for liberty.

Japan's Reign of Terror

Korea was founded as an independent country over 4000 years ago. She maintained this status undisputed until 1894. At this time Japan, whose ally Korea had been in the just-ended Chino-Japanese war, refused to withdraw the troops from the smaller country with which she had been operating against China.

Since that time, with the exception of but a few years, Japan has been carrying on a reign of terror in Korea. She has stopped at nothing from the murder of the Empress to the wanton butchery of thousands of citizens. Gradually tightening the net which she had thrown about her weaker neighbor and acquiring the governmental functions one by one, in 1910 she openly annexed it.

American-Korean Treaty

A treaty made between America and Korea in 1882 bound America to protect Korea's independence, but Japan had such a tight grip on Korea that she was able to keep her true actions a secret and to make it appear that Korea had voluntarily put herself under the protection of the Mikado. It is for America to stand up to these treaty obligations that Dr. Rhee asks.

He emphasized the difference between Christian Korea and her heathen oppressor. Japan has started a systematic campaign to wipe out Christianity in Korea, and to this end is closing all mission schools, forbids the study of American history and allows no Koreans to leave their native land except to go to Japan.

Christianity Threatened

In closing he showed how American missionaries are responsible for Korea's Christianity today, and that just as Japan stands exactly opposed to American ideals, so does Korea uphold the same principles of freedom in speech, thought and religion. "All we ask," he said, "is to be allowed to govern our own land ourselves, as we did for forty centuries before coming under Japan's hard hand."

Dr. Rhee was followed by H. B. Hulbert, who for twenty-three years was connected with educational work in Korea and who has acted as a delegate for her several times. Mr. Hulbert related many harrowing details of Japanese cruelty of which he had been a witness, from the burning of whole villages to the killing of hundreds by starvation. "America is morally obliged to help Korea, and it is to America that Korea is looking for aid," he said.

To conclude the program a series of lantern slides were shown by Mr. Wiederhold, who took the original pictures himself. They included scenes of Korean life, American mission schools and hospitals, the ancient Korean palace and also some victims of Japanese cruelty in Seoul, the capital of the country.

Official Statement of the Korean National Red Cross Society

We, the legally elected representatives of the members of the Red Cross Society of Korea, hereby declare that we have this day reconstituted the Korean National Red Cross Society, and we further declare that henceforth the agreement of amalgamation of the Korean and Japanese Red Cross Societies is null and void, and all relations hitherto existing between the two bodies are hereby dissolved.

In taking this step a few words of explanation are necessary.

The original agreement of amalgamation was forced upon the Korean Red Cross Society by the Japanese by fraud and threats. It was consummated illegally and its motive was immoral.

The Japanese Red Cross Society has enrolled the Korean members by force and compelled contributions from them by threats of violence.

The Japanese Red Cross Society has failed to perform its fundamental duties toward the Korean people since the amalgamation of the two organizations. There have been many occasions when the Korean people sorely needed relief, but the Japanese society has consistently failed to show any consideration for the Korean sufferers.

Our National Red Cross Society was organized long before the infamous amalgamation. It always had the true conception of the spirit of humanity and self-sacrifice. Its aim has been to play an important part in the world-wide movement for the relief of human suffering, for the development of the Red Cross spirit among mankind, to prevent unnecessary wars and to alleviate the sufferings ensuing from all calamities. But when our national sovereignty was filched away and our country was annexed to Japan in 1910 our organization likewise followed the fate of the nation and was forced to amalgamate with the Japanese Society. But our experience of the last decade has conclusively demonstrated the fact that the Japanese Red Cross has not been and never will be able to fulfill its mission in Korea.

According to all the authentic statistics and official records, both Korean and foreign, over 15,000 Korean lives have been ruthlessly sacrificed during the "pacification period, dating from the time of the annexation in 1910 to January 1, 1919. Since the Declaration of Independence on March 1, 1919, over 10,000 lives have been destroyed and nearly 30,000 men, women and chil-

dren have been arrested. Most of these prisoners have received physical injuries at the hands of the Japanese, and their lives are slowly ebbing away in the overcrowded prison cells. As if that is not enough punishment for our patriotic people, the Japanese are constantly inflicting all forms of torture upon them, so that they may die quicker to make room for the constantly increasing number of new prisoners. This horrible condition is known to the Japanese Red Cross Society, but so far no assistance of any kind has been rendered to these suffering people. It has not only been neglectful in its duty to our people, but it is also ungrateful, for so far over 10,000,000 yen (\$5,000,000) of our people's money has been paid into the treasury of the Japanese Red Cross Society for membership fees alone. Yet at this time, when these people are so urgently in need of relief and so deserving of humane treatment, the Japanese society looks on with indifference. Therefore we consider the Japanese Red Cross Society a moral failure.

However, our aim is not to find fault with the Japanese society, nor do we cherish a feeling of animosity toward it. We have now reorganized our own national society, and we must devote our time and energy to perform our sacred duties to our people and the world in general. Our first purpose is to undertake the work which the Japanese failed to perform in Korea, and at the same time we must combat the base impulse of those people whose motto is to rob, kill and destroy their neighbors for greed and self-aggrandizement. We also must not overlook the other causes of suffering, such as epidemic diseases, which usually spread through ignorance of the rules of sanitation and living in unhygienic environments.

We are not discouraged nor think it strange that the sky over us is still black, that chaos, disorder and misery still run riot throughout our beloved land. We believe these to be the receding clouds of political oppression, race hatred and religious intolerance. In fact, even now there is beginning to emerge from the shadow a new spirit and a new intelligence, which stands for the promotion of everlasting truth that *humanity's welfare is humanity's first consideration*, and that service and sacrifice run in ever-widening circles as the range of mutual understanding grows. We must, therefore, courageously and cheerfully advance without fear or sadness toward the bright sunshine of human progress.

The struggle our people are so heroically waging since the first of March is not born of a feeling of anger, but in self-defense. Without thoughts of hatred, without arms with which to injure others, without motive of selfish interests, without fear of death, torture and destruction of property, we are determined to continue our struggle. We do this not only for our political independence and religious freedom, but also for the ultimate benefit of 400,000,000 Chinese and 50,000,000 Japanese. In the victory of our cause lies the emancipation of these people, who are now the abject slaves of their heathen militaristic rulers.

While the Peace Conference and the League of Nations are forming to reduce the causes of future wars, let us push on with the Red Cross in our hearts and on our banners. This will do far more to check the base impulses of man and keep alive the consciousness of human kinship.

The Representatives of the Members of the Korean National Red Cross Society

Ahn Chang Ho, Paik Choon, Kim Tai Yun, Kim Soon Ai, Oh Chung Eun, Yi Yung Yul, You Yi Choon, You Pai Woong, Song Seung Kyung, Yi Kyu Kap, Kim Si Yung, Yi Sin Sill, Whang Chin Nam, Cho Wan Koo, Kim Po Dwang, Pak Nam Suk, You Keung Sik, Ok Sung Pin, Lim Duk San, Kim Seung Kyum, Kim Hong Suh, Yi Ki Ryoung, Lyuh Woon Hyung, Yi Duk Chong, Chang

Kun Sang, Kang Tai Tong, Kim Han, Oh Eui Sun, Suh Pyung Ho, Kang Kyun Suk, Kim Woon Kyung, Kim Duk, Lim Pong Nai, Shin Sang Wan, Won Sei Hoon, Yi Pung Eun, Mim Chei Ho, Kim Chang Sei, Kim Chul, Yi Hi Kyung, Son Doo Whan, Kim Si Hyuk, Yi Wha Sook, Chung Kun Mo, Chung Chai Myun, Kim Koo, Choi Ill, Kim Won Kyung, Yi Kyung Wha, Yi Pong Soon, Han Woon Young, Chung In Kwa, Tai Sung You, Ryun Soon, Ahn Chung Kun, Kim Chang Seuh, Choi Kun Woo, Yi Kwang Soo, Shim Chong Yul, Han Chin Kyo, Yi Won Ik, Kim Po Yun, Lim Chai Ho, Ko Ill Chung, Lee Choon Sook, Oh Ik Pyo, Kim Pyung Cho, Yun Po Sun, Son Chung Do, Kim Seung, Noon Suw Chin, Chin Dai Kuen, Kim Kap, Kang Dai Hyun, Kim Sung Kun, Paik Nam Ku.

Officers of the Reconstructed Korean National Red Cross Society

President, H. K. Rey, M. D.; Vice-President, S. K. Kim, M. D.; General Manager, E. H. Lyuh; Secretary, T. Y. Kim; Treasurers, I. C. Koh, W. S. Yi; Comptrollers, J. K. Ahn, C. S. Kim, M. D., S. A. Kim; Delegate to the League of Red Cross Societies, K. Y. Yi.

Central Committee

K. S. Yi, K. S. Chang, T. Y. Kim, I. K. Chung, T. D. Kang, Han Kim, C. S. Yi, Chul Kim, S. H. Wun, Soon Hyun, B. Y. Kim, H. S. Kim, E. S. Oh, S. B. Oak, C. D. Sohn, B. H. Lur, W. S. Yi, I. C. Koh, B. C. Kim, K. L. Yi.

Korean Relief Association

The Korean ladies of Hawaii have organized a Relief Society for the purpose of raising money and material for the relief of the suffering people of Korea. They



Mrs. Marlin Shon, President of the Korean Relief Association of Hawaiian Islands

have already met with great success in their enterprise, and a considerable sum of money has been sent to the Relief Society in Korea. The women of Korea are not behind their men folks in the patriotic and humane endeavors.

**We Offer for Immediate Sale
\$5,000,000.00
Certificate of Indebtedness
of the
Republic of Korea**

Denominations of \$10.00, \$25.00, \$50.00, \$100.00,
\$500.00, \$1,000.00

Payable in Gold and bearing interest at the rate of 6%
per annum

PURPOSE OF ISSUE

The proceeds from the sale of this issue will be used for

- (a) Financing the publicity bureau of the Republic of Korea in the United States.
- (b) Disseminating information regarding the Korean people and their cause.

PAYMENT OF INTEREST

The Korean Commission at Washington, D. C., which has charge of all Korean interests in America and Europe, with headquarters at Washington, D. C., composed of three commissioners—present incumbents, Messrs. Kensic Kimm, Chairman; H. J. Song, Treasurer; B. C. Lyhm, Secretary pro tem.

REDEMPTION OF CERTIFICATES

The exact date when the Certificates of Indebtedness of the Republic of Korea will be redeemed depends, in large measure, upon the action that will be taken by the various nations interested in the Korean cause. Of course, no definite date can be set, but within one year after the recognition of the Republic of Korea by the United States of America, the Minister of Finance, at Seoul, Korea, will pay all holders of those Certificates in full, either in gold or in authorized bonds of the Republic of Korea, bearing interest at the rate of not less than 4% per annum.

Purchasers of these Certificates of the Republic of Korea will be composed principally of friends of Korea who desire, in a substantial manner, to aid in this great cause. Contributions have been made from time to time in order that the work of freeing Korea should proceed steadily. These gifts have been gratefully received and properly applied, and while the Koreans are highly appreciative of the efforts being made for them, it must

be remembered that they are a proud and independent people and that they do not ask for charity—all they want is an opportunity to demonstrate that they are able to govern their own affairs and to take their place among the progressive nations of the world.

So these Certificates of Indebtedness are being offered, not as an investment, but in order to obtain funds without obliging the Republic of Korea to ask for charity.

Native Koreans, some with millions of dollars at their command, are ready and willing to contribute liberally—to their last dollar if necessary—but as Japanese officials control all banks and financial institutions in Korea, and as they will not permit the withdrawal of Korean funds, except in small amounts, no help can be expected from loyal Koreans at this time.

A GREAT INVESTMENT

Purchasers of these Certificates of Indebtedness are making the greatest investment in the world, not in dollars, but in the sense of satisfaction that comes to every one who endeavors to lighten the burden of a stricken people. Millions of dollars have been invested by the churches of America in foreign missionary fields, and in Korea today there are thousands and thousands of natives who profess Christianity, and if the work of Christianizing our brothers and sisters in the Far East is to progress, surely no better way could be found than that of helping Korea NOW.

**SUBSCRIPTION TO CERTIFICATES OF INDEBTED-
NESS OF THE REPUBLIC OF KOREA**

Date.....

TO THE KOREAN COMMISSION,
905-09 Continental Trust Building,
Washington, D. C.

Gentlemen:

I hereby subscribe for.....
Dollars, par value, of the Certificates of Indebtedness of the Republic of Korea, of the issue of September 1, 1919, and agree to pay the above sum therefor to the Korean Commission of the Republic of Korea, or to its order, upon presentation of this subscription with the Certificates of Indebtedness hereby subscribed for attached, at

.....
(Bank or trust company)

This subscription is not made as an investment, but is made to evidence my substantial interest in and desire to assist the cause of Korean freedom.

..... (Seal)
Address

AMERICAN SYMPATHY FOR KOREA

The Soldiers, Sailors and Marines' Protective Association of New York City held a mass meeting in the New Casino Theater on the 24th of October and passed unanimously the following resolution:

WHEREAS, Korea, with an area of 85,000 square miles and a population of 20,000,000, has enjoyed the sovereign rights and privileges of an independent state for 4000 years; and,

WHEREAS, In 1905 Japan forced upon her the so-called Treaty of Protectorate at the point of the sword, and in 1910 annexed this ancient nation to the Empire of Japan by brute force and fraudulent methods; and,

WHEREAS, The announcement of Japan to the United States Government to the effect that this was done with Korea's consent has been proven to be false; and,

WHEREAS, It has been proven that Japan has violated treaties and international law, and has used false and fraudulent intrigues, involving the worst forms of murder, brutality and intimidation, to obtain possession of Korea; and,

WHEREAS, 20,000,000 Koreans have unanimously declared for their restored independence and have organized a Republican form of Government and have adopted a Constitution similar to that of the United States, based on the inherent right of self-determination and representation; therefore, be it

RESOLVED, By the mass meeting of the Soldiers, Sailors and Marines' Protective Association, Harlem Council, assembled on the 24th day of October, 1919, that we protest and declare against conditions that make possible this deplorable situation in Korea, and we shall

appeal to the United States Government to take such steps as will render impossible a continuance of the injustice and horrors carried on in Korea by the autocratic, militaristic government of Japan; we declare that we will assist the oppressed people of Korea in their effort to establish a democratic form of government of their own choice; and be it further

RESOLVED, That a copy of this resolution be transmitted to the President of the United States, and the members of the Senate and House of Representatives Washington.

There were over 5000 people present, and the meeting was addressed by Dr. Philip Jaisohn, of Philadelphia.

Wherever the cause of Korea is made known the American people become at once friends and sympathizers of the Koreans. There has been scarcely a day passed without some outward expression of their sympathy and promise of support by some organizations throughout the

country. Many senators in Washington, both Democrats and Republicans, have expressed their sentiments concerning Korea and her cause in the most friendly and sympathetic manner.

Hon. William E. Mason, of Illinois, introduced a resolution in the House of Representatives on October 23rd expressing the sympathy of the House for the aspiration of the Korean people to restore a government of their own choice. (H. Res. 359.) This resolution was referred to the Committee of Foreign Affairs. It is similar to the resolution introduced in the Senate on October 1st by Senator James D. Phelan.

We request all the Friends of Korea to write their senators and representatives to support these resolutions.

—Editor K. R.

LEAGUE OF THE FRIENDS OF KOREA

A Night in Korea

From Town Talk, October 18, 1919, San Francisco, Cal.

The inspirational fete, the "Night in Korea," held in the Italian salon and Colonial ballroom, Hotel St. Francis, last Saturday evening, proved an artistic treat, just as predicted, besides affording an impetus to the Korean independence movement in this country of national possibilities. The cultural lore and innate charm of the Korean found a true reflection in the various phases of the evening's entertainment, proving a charming surprise and delight to an audience as numerous and representative as any of recent seasons. Every box in the Crescent Circle, Colonial room, was occupied, a brilliant concert assemblage, while the throng completely took up every available seat downstairs and swarmed out into the lobbies. The intellectuals of California and Stanford, judges, clergymen, members of the learned professions, and the type of men and women interested in the broader sphere of the world's life could be seen here, there and everywhere—an attestation of the certain and eventual factor which the Korean affront is bound to become in the menacing problem of the Japanese question. Significant was the reference to the persecution in Korea of the Christian votaries on the screen as the motofilm "Korea" went along—significant for the reason that it brought the audience to its feet in demonstration. The "fighting spirit" of the Christian world is becoming gradually tensed as it hears more of the actual situation in Korea under the present Japanese aggression. Dr. Henry Chung, special envoy, Republic of Korea, Paris Peace Conference, delivered an impassioned oration upon the "Case of Korea." His fervent story was heard with rapt interest. His basic conclusion was of Japan's becoming "the irresistible vampire among nations thirty years hence if allowed possession of Shantung, its coal, its iron and its millions of man-power." The pretty Korean university girls, who received the guests to the fete and later participated in the salon concert and dancing, added a colorful touch to the function. The Hon. J. R. Ranisch, American minister to China, occupied a box, while Miss Mary Phelan had a party of young people in Senator James D. Phelan's box. A sweet Korean miss of the Dresden doll type, Miss Dorothy Moon, recited Tagore's famous poem, "The Defeated," and incidentally won the hearts and sympathy of every one in the audience. Miss Barbara Merkley's

harp numbers were well received, as were also two vocal numbers contributed by Miss Belle Jacobs. The motofilm "Korea" proved a masterpiece of motion-picture work, but just how the Japanese censors ever let it out of Korea is a mystery. The Friends of Korea, an organization of American men and women interested in the heroic fight of the Koreans for liberty and their right to espouse Christianity, sponsored the "Night in Korea," which is to be given a presentation at the University of California early next month and again at Washington, D. C., in December, where under auspices of utmost eclat the political effect in favor of the Korean cause will doubtless prove electrically responsive.

The League of the Friends of Korea, of Chicago, Ill., held its organization meeting on the 17th of October and elected the following officers and governors:

President, Senator James J. Barbour.

Vice President, Dr. Ernest F. Tittle.

Secretary, Treasurer, M. L. Guthapfel.

Governors: Hon. James J. Barbour, Dr. Allison F. Clark, Mrs. R. E. Clark, Mr. Roy Cocroft, Mr. Charles E. Driggs, Miss M. L. Guthapfel, Mr. Lawrence B. Jacobs, Dr. David Hugh Jones, Hon. William C. Lever, Mr. John C. Shaffer, Dr. James Madison Stifler, Dr. John Timothy Stone, Dr. Charles M. Stuart, Dr. William A. Thomas, Dr. Ernest Fremont Tittle.

The Chicago League of the Friends of Korea sent the following telegram to Senator James D. Phelan on the 17th of October, the day the organization was perfected:

"In accordance with the resolution passed on October 17th, 1919, we, the members of the Board of Governors of the League of the Friends of Korea, heartily commend the resolution submitted by you on October 1st, 1919. We beg the Foreign Relations Committee for favorable action speedily."

Signed by the sixteen members of the Board of Governors and attested by the Secretary.

NEW BOOKS ON KOREA

"Korea's Fight for Freedom"

Mr. F. A. McKenzie, the well known author of "THE TRAGEDY OF KOREA" and other works, has written another book, entitled "KOREA'S FIGHT FOR FREEDOM." It is being published by the Fleming H. Revell Company of New York, and expected to be ready for distribution during this month. By the permission of the author and the publisher, we print below the Preface of this book, which indicates the scope and gives some idea of this important work. We suggest our readers read this, for it will impart the knowledge that comes from an impartial authority of international questions.

PREFACE

The peaceful uprising of the people of Korea against Japan in the spring of 1919 came as a world surprise. Here was a nation that had been ticketed and docketed by world statesmen as degenerate and cowardly, revealing heroism of a very high order.

The soldier facing the enemy in the open is inspired by the atmosphere of war, and knows that he has at least a fighting chance against his foe. The Koreans took their stand—their women and children by their side—without weapons and without means of defense. They pledged themselves ahead to show no violence. They had all too good reason to anticipate that their lot would be the same as that of others who had preceded them—torture as ingenious and varied as Torquemada and his familiars ever practiced.

They were not disappointed. They were called on to endure all that they had anticipated, in good measure, pressed down and running over. When they were dragged to prison, others stepped into their place. When these were taken, still others were ready to succeed them. And more are even now waiting to join in the dreadful procession, if the protests of the civilized world do not induce Japan to call a halt.

It seems evident that either the world made a mistake in its first estimate of Korean character or these people have experienced a new birth. Which is the right explanation? Maybe both.

To understand what has happened, and what, as I write, is still happening, one has to go back for a few years. When Japan, in face of her repeated pledges, annexed Korea, her statesmen adopted an avowed policy of assimilation. They attempted to turn the people of Korea into Japanese—an inferior brand of Japanese, a serf race, speaking the language and following the customs of their overlords, and serving them.

To accomplish this better the Koreans were isolated, not allowed to mix freely with the outer world, and deprived of liberty of speech, person and press. The Japanese brought certain material reforms. They forgot to supply one thing—justice. Men of progressive ideas were seized and imprisoned in such numbers that a new series of prisons had to be built. In six years the total of prisoners convicted or awaiting trial doubled. The rule of the big stick was instituted, and the Japanese police were given the right to flog without trial any Korean they pleased. The bamboo was employed on scores of thousands of people each year, employed so vigorously as to leave a train of cripples and corpses behind. The old tyranny of the yang-ban was replaced by a more terrible, be-

cause more scientifically cruel, tyranny of an uncontrolled police.

The Japanese struck an unexpected strain of hardness in the Korean character. They found, underneath the surface apathy, a spirit as determined as their own. They succeeded, not in assimilating the people, but in reviving their sense of nationality.

Before Japan acquired the country, large numbers of Koreans had adopted Christianity. Under the influence of the teachers from America, they became clean in person, they brought their women out from the "anpang" (zenana) into the light of day, and they absorbed Western ideas and ideals. The mission schools taught modern history, with its tales of the heroes and heroines of liberty, women like Joan of Arc, men like Hampden and George Washington. And the missionaries circulated and taught the Bible—the most dynamic and disturbing book in the world. When a people saturated in the Bible comes into touch with tyranny, either one of two things happens, the people are exterminated or tyranny ceases.

The Japanese realized their danger. They tried, in vain, to bring the Churches under Japanese control. They confiscated or forbade missionary textbooks, substituting their own. Failing to win the support of the Christians, they instituted a widespread persecution of the Christian leaders of the north. Many were arrested and tortured on charges which the Japanese Courts themselves afterwards found to be false. The Koreans endured until they could endure no more. Not the Christians alone, but men of all faiths and all classes acted as one. The story of their great protest, of what led up to it, and the way in which it was met, is told in this book.

To the outsider, one of the most repulsive features of the Japanese method of government of Korea is the wholesale torture of untried prisoners, particularly political prisoners. Were this torture an isolated occurrence, I would not mention it. There are always occasional men who, invested with authority and not properly controlled, abuse their position. But here torture is employed in many centers and on thousands of people. The Imperial Japanese Government, while enacting paper regulations against the employment of torture, in effect condones it. When details of the inhuman treatment of Christian Korean prisoners have been given in open court, and the victims have been found innocent, the higher authorities have taken no steps to bring the torturers to justice.

The forms of torture freely employed include, among others:—

1. The stripping, beating, kicking, flogging, and outraging of schoolgirls and young women.
2. Flogging of schoolboys to death.
3. Burning—the burning of young girls by pressing lighted cigarettes against their tender parts, and the burning of men, women and children by searing their bodies with hot irons.
4. Stringing men up by their thumbs, beating them with bamboos and iron rods until unconscious, restoring them and repeating the process, sometimes several times in one day, sometimes until death.
5. Contraction—tying men up in such fashion as to cause intense suffering.

6. Confinement for long periods under torturing conditions, as, e. g., where men and women are packed so tightly in a room that they cannot lie or sit down for days at a stretch.

In the latter chapters of this book I supply details of many cases where such methods have been employed. Where it can safely be done, I give full names and places. In many instances this is impossible, for it would expose victims to further ill treatment. Sworn statements have been made before the American Consular authorities covering many of the worst events that followed the 1919 uprising. These are now, I understand, with the State Department at Washington. It is to be hoped that in due course they will be published in full.

When my book, "The Tragedy of Korea," was published in 1908, it seemed a thankless and hopeless task to plead for a stricken and forsaken nation. The book, however, aroused a wide-spread and growing interest. It has been more widely quoted and discussed in 1919 than in any previous year. Lawyers have argued over it in open court; statesmen have debated parts of it in secret conferences, Senates and Parliaments. At a famous political trial, one question was put to the prisoner, "Have you read the 'Tragedy of Korea'?" It has been translated into Chinese.

At first I was accused of exaggeration and worse. Subsequent events have amply borne out my statements and warnings. The book has been for a long time out of print, and even second-hand copies have been difficult to obtain. I was strongly urged to publish a new edition, bringing my narrative up to date, but I found that it would be better to write a new book, including in it, however, some of the most debated passages and chapters of the old. This I have done.

Some critics have sought to charge me with being "anti-Japanese." No man has written more appreciatively of certain phases of Japanese character and accomplishments than myself. My personal relations with the Japanese, more especially with the Japanese Army, left me with no sense of personal grievance but with many pleasant and cordial memories. My Japanese friends were good enough to say, in the old days, that these agreeable recollections were mutual.

I have long been convinced, however, that the policy of Imperial expansion adopted by Japan, and the means employed in advancing it, are a grave menace to her own permanent well-being and to the future peace of the world. I am further convinced that the militarist party really controls Japanese policy, and that temporary modifications which have been recently announced do not imply any essential change of national plans and ambitions. If to believe and to proclaim this is "anti-Japanese," then I plead guilty to the charge. I share my guilt with many loyal and patriotic Japanese subjects, who see, as I see, the perils ahead.

In this book I describe the struggle of an ancient people towards liberty. I tell of a Mongol nation, roughly awakened from its long sleep, under conditions of tragic terror, that has seized hold of and is clinging fast to, things vital to civilization as we see it, freedom and free faith, the honor of their women, the development of their own souls.

I plead for Freedom and Justice. Will the world hear?

"The Oriental Policy of the United States"

Mr. Henry Chung, one of the best English writers among the young Koreans in America, has completed

his new book entitled "THE ORIENTAL POLICY OF THE UNITED STATES," published by the well known house of F. H. Revell Co., of New York. The introductory note was written by Dr. Jeremiah Jenks of New York City. The book is of Octavo size, with 306 pages, clearly printed and well bound.

The book contains much valuable and timely information concerning Korea, China and Japan and numerous facts of American diplomatic relations with these countries. It is a valuable reference book for students of Oriental affairs and the history of American diplomacy.

In the Review of New Books, the Literary Digest of October 11th, says the following of this work:

"Of an 'oriental' or other 'foreign policy' one may logically speak if he is dealing with such governments as those of England or France. There administration is practically continuous, in spite of changes in party and leadership. The trend of relations toward foreign Powers and lands varies only slightly and within definite limits. One result of such a continuity in foreign policy for centuries is seen in the gradually but steadily acquired possessions and naval stations of Great Britain, the latter strategically placed for defense and offense. But to speak of the 'foreign policy,' even the 'oriental policy,' of the United States is to assume a unity and continuity of action and aim which have never existed in our government, the Monroe Doctrine being the only exception. We are, on the contrary, under our changing party administration, not surprised by absolute reversals in specific cases, such as that respecting the Hawaiian Islands (twice reversed) and that which concerned participation in the financing of China. Even under the same administrative head we may have as bold reversals—one may cite the discouragement by President Wilson in his first term of the proposal to join other groups of financiers in China, and his very recent acquiescence in such a plan. Or again we may compare Mr. Lansing's note to China and Japan as of date August 16, 1915, in which occur the words: 'The Government of the United States . . . cannot recognize any agreement or undertaking between the governments of China and Japan impairing . . . the political or territorial integrity of the Republic of China' with the turning over of Shantung to Japan by the Treaty of Versailles. Mr. Chung's title, to accord both with the facts and with the showing in his volume, should read, 'The Varying Policy of the United States Respecting the Orient.' We ought, indeed, to have a settled 'oriental policy,' and among the details of that policy should be the maintenance by continued fair dealing with China of the reputation we had there enjoyed of righteous action—a reputation won, *inter alia* by our course in regard to the Boxer indemnity.

"That a book as weighty as this should be the work of a Korean will cause surprise to many. We are accustomed to the use by Chinese of accurate, even elegant, English. We are delighted that Koreans can employ our tongue with so great precision and force. That gives the volume an initial interest. When, in addition, we find so large and, in general, so accurate a comprehension of international relations in the Far East, and so forceful a setting forth of the facts, we cease to wonder that Professor Jenks has furnished an introduction.

"Mr. Chung's presentation divides into three parts: (1) The Development of the Policy, telling of the opening of the East, China in the twentieth century, American rivalry with Japan, the Lansing-Ishii agreement, and present policies and opportunities (in which Japan's 'plans and ambitions' are set off against America's 'duties and opportunities'). (2) An Undercurrent Shaping the Policy: Japan's control of publicity—telling of Japanese espionage in the East and elsewhere, her governmental censorship, and her broad, insidious, and misinforming publicity propaganda. (3) Documents in the

Case. These we can not here catalog, but they give the volume the standing of a 'source book,' so complete are they for subjects that are at this moment under most serious debate. The various treaties, notes, and memoranda between the United States and China, Korea, and Japan, the Anglo-Japanese alliances, Senate resolutions and Presidential replies, the petition of Koreans to President Roosevelt, Japan's outrageous 'Twenty-one demands' and their 'revise'—practically all the data, except some recently published concerning Japanese barbarities in Korea, are to be found here. And they furnish a body of testimony that provides the means of forming an incontestable judgment respecting the most menacing conditions in the Far East.

"This, therefore, is a very rare case of a book part to the minute, historical, expository and documentary. It reveals the betrayal in part through Japanese misrepresentation, of Korea's trust in our pledged word in the first section of our treaty. It portrays, with what impartiality a Korean can, the results of that betrayal. It records also the progressive assumptions of Japan, the ever-increasing danger to China, and (by inference) the necessity of a firm stand now before it is too late. One may make some allowance for the author's national feeling in the descriptive and historical part. The documents are subject to no such subtraction."

STUDENTS' CORNER

Ikuso Ooka, President of the Japanese House of Representatives, says, "World leadership is now in America, but it is bound later to be transferred to Japan." If America forgets the principles for which she fought the great war, and gradually lowers herself to the level of an immoral and selfish nation, this prophecy may become true. However, we still have unbound faith in the profession of the lofty ideals of the American people. They will never compromise themselves on the question of principle. As long as there is this spirit in America the leadership will remain here.



Takeshi Inukai, leader of the Kokuminto party, cautioned his political followers not to show too much aggressive spirit in advancing Japan's dominancy in world politics on the ground that Japan is not as yet ready to cope successfully with the Western Powers. By way of encouragement he further stated that "the time" (Der Tag) will soon come when Japan can afford to dispense with this caution. Does Inukai think the Western Powers will always sleep under Japanese hypnotism?



The Japanese Propaganda Bureau keeps a few Japanese Christians on its staff for exhibition purposes, and trots them out whenever Westerners are visiting Japan or Korea. These Japanese Christians fill the Westerner's mind with the benevolency of the Japanese institutions and the Japanese rule in Korea. Some of these Westerners, whose eye-teeth were not cut, have been "roped in" by these apparently pious agents of the military system, and come away pro-Japanese. In this connection it may be of news to know that there are at least two American clergymen who have become Japanese converts, or rather victims of the Japanese wiles. They are now busy trying to apologize for Japan's barbarity in Korea and her unfaithful conduct toward other nations. These simple gentlemen ought to be more circumspect for the sake of their own reputations and for the interest of their own nation.



One of the London papers bitterly criticized the British government for not protecting one Korean Christian, who is a member of the Anglican Church in Korea, and was imprisoned and tortured by the Japanese on the ground that he participated in the Independence demonstration. The same paper complained of the assault made upon Rev. John Thomas, a British missionary in Korea, by the Japanese police, who mistook him for an American. Our London contemporary must know by this time that the Japanese made an apology to the British consul for the mistake and paid Mr. Thomas 5000 yen as an indemnity for the insult and injury. The British journals are certainly looking out for the interest of

British subjects wherever they are and also seem to have special sympathy for those Koreans who are members of the Church of England. The American journals should be more outspoken against the Japanese atrocities, because nearly 90 per cent of the Korean Christians who were killed, wounded and tortured belong to the American churches, of Presbyterian and Methodist faith, and seven or eight missionaries who were maltreated and insulted by the Japanese are American citizens. Moreover, the Japanese never offered them an apology, nor paid them a cent of indemnity. Although the numerous outrages heaped on them were just as uncalled for as that committed against Rev. John Thomas. America, stand up for Americans, even though they are missionaries in Korea.



Count Okuma, former premier of Japan, evidently has lost some of his cunning in maintaining that inscrutable expression that has been his long suit for years past in his diplomatic career. He left the cat out, in fact several cats, in his statement which appeared in a recent issue of "The New World" (a Japanese newspaper published in San Francisco). He seemed to be very much offended at the manner in which some of the United States Senators discussed the Shantung question. The Count used some strong adjectives on the Senators who are opposing the provisions of the Peace Treaty, regarding Shantung. He attributes this opposition to the partisan spirit, self-conceit, insolency and boorishness of these Senators. He further states that he could not look upon such actions with lenience and makes a veiled threat in the following language:

"The German General Bernardi once expressed his opinion that England and America would certainly become estranged in the future. I, too, think it is a question how long the co-operation of England and America will continue after the Great War. The balance between the two Powers is skilfully maintained at present, but if Japan should side with either of them this balance would be instantly destroyed. It is evident that if Japan as a punishment for the injury of her interests and reputation, should join hands with one side, the other would receive a tremendous blow materially and spiritually. Thus as a matter of fact a single stroke or movement of Japan would control their lives. Let a certain conceited, stubborn and insolent nation take this to heart."

If the count really believes what he says, then he ought to carry around Balaam with two long ears instead of dictating the foreign policy of his country. The two English-speaking nations have not and never will place their lives at the mercy of Okuma's Japan. They will look on with complacency, whatever side Japan may see fit to take.

If you desire information on the Korean situation, subscribe the "KOREA REVIEW." This is the only periodical which devotes itself entirely to this subject. Sign the enclosed subscription blank, and mail it today, to

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Philadelphia, Pa.

Subscription Price, \$2.00 Per Annum

In spite of the strict censorship the Japanese Government has established, we are in touch with Korea through subterranean channels. We do not print any information from Korea unless it comes to us from unimpeachable authorities. That makes this journal very valuable to those who seek the truth regarding Korea and the Far East in general. The subscription is \$2 per annum and it is fully worth that and more. We are not carrying any advertisements, depending on the subscriptions to defray the cost of publication. Will you subscribe today by returning the enclosed subscription blank after properly signing your name and permanent address?

LEST WE FORGET

At the time of the declaration of armistice, November 11th, 1918, President Wilson issued the following proclamation to the people of America:

"My fellow countrymen, the armistice was signed this morning. Everything for which America fought has been accomplished. It will now be our fortunate duty to assist by example, by sober, friendly counsel and by material aid in the **establishment of Democracy throughout the world.**"

Korea is a part of the world and she, too, wants democracy established in her land. She implores earnestly and pitifully for America's help in the realization of her aspiration. Stand up for her, democratic America! Give her a helping hand, Christian America!